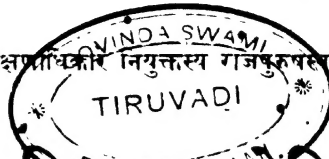


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पौरोजानपदशिक्षणाधिकारी नियुक्तस्य राजपुरुषस्याज्ञियं



# संस्कृतमान्दिसन्तः प्रवेशिका

नाम पाठावलिः

मुम्बापुरस्थमुनिगोपीयपण्डितपरिषदत्तमास्तरे आर आहूतिशमूहयदेशीयगोत्रा

ह्मणपुरस्थविद्वत्परिषदत्तफिलामप्रीतिस्तुतः एतु आहूतिउम्

माजिस्तेरेत्युपपदद्वयकारिणा

लन्दनराजधानीवर्तिपौरमन्यदेशवृत्तान्वेषणपरपण्डितसदसा स्वसदस्यपदं

प्रापितेन दक्षिणापथवर्तनविद्यालयस्थप्रधानसंस्कृताध्यापकेन

भाण्डारकरोपाभिधेन गोपालसूनुना रामकृष्णेन

विरचिता ।

तत्सन्नुना मास्तर आर अतिन्युपपदधारिणा

श्रीधरेण च

तन्निर्दिष्टदिशा प्रपञ्चिता संशोधिता च ।

सा च मुम्बापुरवतिराजकीयग्रन्थशालाधिकारिणा प्रकाशिता

सप्तमीयमङ्कनावृत्तिः ।

शकवृषममाः १८१० ।

मूल्यमर्धो रूपकः ।

## मुम्बापुर्यो

निर्णयसागराख्यमुद्रायन्त्रालयेऽक्षरमुद्राभिगदितम् ।

## PREFACE TO THE SIXTH EDITION.

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THE following are the principal changes and additions made in the present edition. (1) The first lesson in the previous editions treated of the Potential mood of the first class of conjugations. But that mood having now been transferred to the First book the lesson has been taken out. The first lesson now treats of the Irregularities of the 1st, 4th, 6th and 10th conjugations to which are attached Sanskrit and English sentences for exercise with Sanskrit and English vocabularies. (2) The lesson on the Futures and the Conditionals together with the portion treating of the Passive has been removed from its place after the Aorist and put after the Perfect, in accordance with the practice in our High Schools of teaching it immediately after the latter. (3) All the Sanskrit into English vocabularies occurring in the body of the book have been collected together into a general Glossary at the end, as also the English into Sanskrit vocabularies. (4) A few verses which could be easily gathered from the Kirtikāmaññi, Bhattakavya, and Halāyudha's Kavyaśāstra have been added to the exercises here and there. It is true that the authors of the last two works are perhaps likely to be considered as having used words not in common use in the extant Sanskrit literature or never used in it at all. It should however be borne in mind that the first lived probably in the same century as Bāna and before Bhavabhūti, both of whom are recognized as standard authors, and the second about two centuries after, that there must have been a great deal more of Sanskrit literature extant in their time than there is at present, and that their object being the same as that of this and the First Book, viz., to teach the language, they probably did not use words without having met with instances of their use in the literature existing in their time.

S. R. B.

*Poona 31st August 1885*



## PREFACE TO THE FIRST EDITION.

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THIS Second Book of Sanskrit has been prepared under instructions from Sir A. Grant, Director of Public Instruction. Its plan is nearly the same as that of the First Book, which the student is supposed to have read and mastered. Each lesson consists of four parts:—1st, Grammar, 2nd, Sanskrit sentences for translation into English, 3rd, English sentences for translation into Sanskrit—both intended to exercise the student in the rules of Grammar given at the top of each Lesson; and 4th, a Vocabulary.

This and the First Book together contain as much Grammar as is needed for all practical purposes, perhaps more. I have adopted the terminology of the English Grammarians of Sanskrit, but have strictly followed Pāṇini, as explained by Bhaṭṭoji Dikṣita in his *Siddhāntakaumudī*. Most of the rules are mere translations of the *Sūtras*. Besides the terms *Guṇa*, *Vṛiddhi*, and a few others, which have been adopted from Native Grammarians by nearly all European writers on the subject, I have found it necessary to appropriate two more, viz, *Set* and *Anit*. The prejudice against mere Native terms, in deference to which Professor Benfey seems in his smaller Grammar to have discarded even the words *Guṇa* and *Vṛiddhi*, without substituting any others, is in my humble opinion very unreasonable, when it is difficult to frame new words to designate the things which they signify. It is very inconvenient to have to describe the same thing again and again whenever one has occasion to speak of it. It will at the same time be somewhat difficult for the learner to make out, when a thing is so described in a variety of cases, that it is the same. Words adapted to express a particular meaning are as necessary here as in other affairs of human life. What

an amount of inconvenience would it, for instance, entail whenever we had to speak of the human race, we were instead of being allowed to use the word "man," made to scribe man's physical and rational natures? But I must elevate an ordinary truism to the rank of a newly-discovered truth.

The general rules of Grammar, and such exceptions as important, have been given in this book; those of the importance only being omitted. Such an omission is apt to render a book liable to the charge of inaccuracy. But it is unavoidable in an elementary work, and after all it will produce little or no practical inconvenience.

There is one point in Sanskrit Grammar, in my explanation of which I have departed from ordinary usage, though I think I do agree with Pāṇini and his Commentators. It is the *se* to be attached to the so-called Aorist. The most laborious student of a dead language is not alive to all the nice shades of meaning, which are plain even to the uninstructed when language is living. Even to a Mahā-Paṇḍita in these days the sound of भवते is not at all so disagreeable as that of हो is to the genuine Marāṭhī peasant. We know of the distinction between the *Ātmanepada* and *Parasmaipada* only *in theory*, but that between the *ए* and *ई* of the Marāṭhī habit of the Past, or the *ए* and *ई* of the Future we *feel*. We must therefore, to determine this question about the Aorist, appeal to such Sanskrit works as we have reason to suppose must have been written when Sanskrit was a spoken language. The Kāvya, the Nāṭakas, and most of the Purāṇa will not do for our purpose. Such books as the Saṃhitās of the Vedas, the Brāhmaṇas, or even those portions of the two great Epics which do not bear indications of having been subsequently tampered with, must be referred to. To institute such a wide research I have neither had the necessary time nor the necessary means. But the Aitareya Brāhmaṇa which I have read, seems almost to decide the point. In this work wherever stories are told, the so-called Imperfect or the

Perfect is always used, and the Aorist never occurs. \* On the contrary, when the persons in the story are represented as speaking with one another they use the Aorist, and the only sense that can be attached to it in these cases is that of the English Present Perfect. In other words, it indicates simply the completion of an action or an action that has just or recently been done. The reason why the Aorist occurs in these cases only is that there is no scope for *recent past time* in mere narrations; and things that have just or recently occurred can come to be spoken of only when persons are talking with each other. The piece given at the end of this book contains passages remarkably illustrating what I say. The story goes.—“Haris'chandra said to Varuna, “Let a son be born to me and I will then offer him as a sacrifice to you.” ‘Well,’ said Varuna. Then a son was born to him. Then said Varuna, ‘You have got a son, sacrifice him to me now.’ Then said Haris'chandra, ‘When a victim becomes ten days old, then he is fit to be sacrificed. Let the boy become ten days old, I will then sacrifice him to you.’ ‘Well,’ said Varuna. The boy became ten days old. Then said Varuna, ‘He has become ten days old, sacrifice him now to me,’” and thus it proceeds. Now in this and the remaining portion of the Khanda the verbs “said” (occurring several times), “was born,” “became,” and others that are used by the narrator speaking in his own person, are always in the Perfect, while “have got,” “has become,” &c., used by Varuna with reference to the boy, are in the Aorist. The latter clearly refer to a time just gone by. In the same manner, in the story of

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\* In the passage noticed below, we have स ह संनाह प्रापत्, where प्रापत् is the Aorist of आप् with प्र, and is used in the narration of a past event, but in the whole of the Brahmana there is, so far as I can recollect, not a single instance besides this where the narrator uses the Aorist in speaking of a past action. The evidence being then so overwhelming, some other explanation must be attempted in the present case, and this example ought by no means to be taken to invalidate the position in the text. Perhaps when the reading of Vedic books was fixed, आपत् and प्राप्नोत् which occurs immediately after, were, through mistake, made to exchange places.

Nābhānedishṭha, related in the fourteenth Khanda of the Fifth Pañchikā, the verbs अभाक्त, अभाष्टः, अदुः, and अदित used by Nābhānedishṭha, and evidently, from the context, denoting events that have just happened, are in the Aorist, as also अवादीः used by Rudra. While when the author, in narrating the story, speaks of certain things as having taken place, he invariably uses the Imperfect, these events from his point of view having occurred at a remote past time. Similar instances in which the Aorist on the one hand, and the Imperfect or the Perfect on the other, are used exactly in the same way occur in 1-23, 2-19, 3-33, 4-17, 6-33, 6-34, 7-27, 7-28, 8-7, 8-23†; while narratives, in which the Perfect or the Imperfect only is used, and where there is either no conversation, or when there is, it is only with reference to present or future time, are innumerable. 7-26 and 5-34 may also be consulted ‡

\* The cows held a sacrificial session with the object of getting horns after a year they got horns and then they say to themselves—यस्मै कामायादाक्षामभापाम तमुनिग्राम, &c. The object for which we undertook this sacrificial economy we *have got*. We now rise or break up. Here आपाम is the Aorist of आप् 'to obtain' and evidently means 'have got or obtained' while अदाक्षामहि is the Imperfect of दाक्ष् and certainly does not indicate an event that has just happened.

† Some of these passages have been given in the lessons on the Aorist.

‡ To show how rich the language of this Brāhmāna is in verbal forms and especially of the Aorist, I will here give a list of the forms of the Aorist referred to in the text. It will be shown further on that the Brāhmāna follows the rules of Pāṇini faithfully in the use of the Aorist and the following list will show that the forms also of this tense strictly obey the rules laid down by that grammarian except in a few cases.

अजनि	आदिन	मा परिगत	आसिपत	अग्रहीन्
अभूत	अवादीः	अटपन्	अमंस्त	अचारीत्
अज्ञत	अकृत	अभूः	अस्तृन	अर्हीणीत्
अपत्सत	अदीक्षिष्ट	अवधी.	अदात्	अगासीन्
अवोचत्	मा पान्	अवोचः	अवधीत्	अवोचन्
अभाक्त	अकर्	अवोचम्	अजीजनत्	अदासीत्
अभाष्टः	मा दुपन्	अवोचन्	अजेपीः	अयाशीत्
मा दयाः	आपाम्	अज्ञास्थाः	अद्रुक्षः	मा गान
अदुः	अदर्शम्	आज्ञासम्	अवाधीः	

We thus see that the so-called Aorist denotes recent past time or the mere completion of an action, and thus resembles the English Present Perfect. And this is confirmed by what Pāṇini says on the subject. The Sūtras which give the senses of the three past tenses are लुक् 3-2-110; अनयत्ने लङ् 3-2-111; परोक्षे लिट् 3-2-115. They are thus to be interpreted :—“लुक् or the Aorist indicates past time; लङ् or the Imperfect shows a past action done previous to this day; and लिट् or the Perfect, a past event which took place before this day, and which was not witnessed by the speaker.” Now the first Sūtra gives a general rule, the second is an exception to it, and the third an exception to this again; the past time, therefore, left according to Pāṇini's system of rules and exceptions, for लुक् to indicate, is अयत्न, that is to say, *this day's*. लुक् can also by these Sūtras indicate *past time generally*, i. e., express simply the *completion* of an action without reference to any particular time. For, the category *past time* can admit of three divisions only according to the principle indicated in the Sūtras, viz., past time *generally* and not *specifically*, the past time *of this day*, and the past time *previous* to this day. The last is taken up by लङ् and लिट् and the first two belong, therefore, to लुक्. By another Sūtra नानयत्नवृत्तिक्रियाप्रबन्धसामीप्ययोः, Pāṇini, 3-3-135, लुक् expresses recent and continuous past action, in addition. So that according to Pāṇini, लुक् indicates (1) past time generally, (2) the past time of this day and not previous to this day and (3) recent past time. Now all these characteristics we find in the English Present Perfect and not in the Indefinite Past. For, *first*, if we want to express simply the completion of an action, i. e., past time generally without reference to any particular past time, we do not use the Indefinite Past in English, but the Present Perfect. ‘I read Sir Walter Scott's *Ivanhoe*’ necessarily implies some

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Of these 44 forms only five अङ्गत, अकृत, अकर्, आज्ञासम् and अद्भुत do not conform to the rules laid down by Pāṇini for the Bhāṣā or the Sanskrit current in his time. (1885).

*particular* time when the action of reading was done; in other words, the sense of the sentence is not complete without the specification of some time. We must add some such expression as 'two years ago,' or the particular time must be understood from the context. But when we say 'I have read Sir Walter Scott's *Ivanhoe*' there is no such necessity. *Secondly*, the English Present Perfect like the Sanskrit *लृङ्* can denote, if it denotes any specific time at all, the past time of this day only. For 'I have read the book *to-day*' is good English; but 'I have read the book *yesterday*' or '*a year ago*' is not. And, *thirdly*, the Present Perfect, as is generally admitted, denotes recent time in English.

My object has been to render this as much a Sanskrit Reading Book as a book on Sanskrit Grammar; in other words, not only to teach grammatical forms to the student, but to enable him to construe Sanskrit. I have, therefore, in addition to the sentences composed by myself, given in nearly all the lessons a good many extracts containing examples of the particular rules, from original Sanskrit works, such as the *Aitareya Brâhmaṇa*, the *Upanishads*, the *Mahâbhârata*, *Kâdambarî*, the *Pañchatantra*, and the *Raghuvamśa*. With the same object, three long prose pieces, illustrative of three different styles, and one poetical, have been given at the end. One of the former is from the *Aitareya Brâhmaṇa*, chosen on account of its richness in verbal forms and the strength, purity, and simplicity of its style. The English sentences have, of course, all been composed by me.

I hope Teachers and Students will find this book useful. Such improvements as experience may show to be necessary will be made in subsequent editions.

*Ratnagiri,*

R. G. B.

8th April, 1868.

## PREFACE TO THE SECOND EDITION.

The observations made in the Preface to the last edition as to the sense of the Aorist have been confirmed by several passages I have met with in the Saṁhitās of the Vedas and in Brāhmanas other than the Aitareya. But since this is hardly the place for an elaborate essay on the subject, I forbear to make any addition to what I have already said on the subject. I have only recast the remarks contained in the Preface on the meaning of the Sūtras of Pāṇini bearing on the question

*Bombay,*  
*19th April 1870.*

R. G. B.

## PREFACE TO THE THIRD EDITION.

GRAMMAR was not an empiric study with Pāṇini and the other ancient grammarians of India. Those great sages observed carefully the facts of their language and endeavoured always to connect them together by a law or rule and to bring these laws again under still more general laws. Sanskrit Grammar has thus become a science at their hands, and its study possesses an educational value of the same kind as that of Euclid and not much inferior to it in degree. For, to make up a particular form, the mind of the student has to go through a certain process of synthesis. He has to mark the mutual connections of the rules he has learnt, and in each given case, to find out which of them, from the conditions involved, hold good in that case, and to apply them in regular succession, until he arrives at the form required. A mere unscientific teaching of the forms as such and mixing them up unconnectedly into a list, our grammarians never resorted to, so long as they could trace a resemblance even between two of them, if not more.

Convinced of the utility of this system, I tried in this book to adhere to Pāṇini so far as was convenient or practicable, and to give his general rules instead of splitting them up into

the particular cases they comprehend. In this manner also I was able to compress a great deal of matter into a comparatively small space. But the book necessarily became difficult, since instead of placing a ready-made form before the student it gave him only the rules and required him to constitute it for himself. Experience, however, both as a learner and as a teacher, has taught me that Sanskrit Grammar learnt according to the latter method is more easily and longer remembered than if learnt empirically. And I maintain that the book, as it was, was not at all difficult, in the hands of a good teacher. But to meet the views of those who think otherwise, I have, in this edition, increased the number of examples without interfering with the system, and added explanations to show how to derive them and how, generally, to apply the rules in particular cases. All this new matter has been printed in small type. I have thus myself done, in a great measure, what I expected teachers to do and what I, as a teacher, once did. Several other changes and alterations have been made in this edition. Separate vocabularies have been given for the English exercises, the two lessons on the second conjugation have been expanded into four, the number of verses from Bharṭṛihari has been reduced, and the passage from Kādambarī removed and another somewhat shorter and much simpler from the same work, substituted for it. I have also here and there added a few rules, especially in the lesson on compounds, and given a few more exercises.

I was not so sanguine about the success of this book as of the first. But I am very happy to perceive that this also has met with favour, and that along with the first it has become the means, howsoever humble, of facilitating and promoting the study of the language of the ancient Rishis among their modern descendants.

R. G. B.

*Bombay, 15th April 1873.*



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## SECOND BOOK OF SANSKRIT.

### LESSON I.

IRREGULARITIES BELONGING TO THE 1ST, 4TH, 6TH, AND  
10TH CONJUGATIONS.

1. गुर् 'to protect' *Parasm.*, धूर् 'to heat' *Parasm.*, विद् 'to go' or 'approach' *Paṇasm.*, पण् *Parasm.*, when it means 'to praise,' and पन् 'to praise' *Parasm.*, all of the 1st conjugation, have आय् added on to them before the conjugational sign; as पणायति, धूपायति, &c. The उ of गुर् takes its Guna substitute before this आय्, as गोपायति. आय् is optionally retained in the non-conjugational tenses.\* पण् and पन् take the Âtmanepada terminations when they do not take this आय्, as पणते.

2. भाश् *Âtm.*, भाश *Âtm.* and भम्, कम्, कम्, वस्, लप्, and वल् with सम् or without any preposition, all *Parasm.*, belong both to the 1st and to the 4th conjugation, and बुद् *Parasm.* to the 4th and 6th, as भाशते or भाश्यते.

3. The penultimate अ of क्रम् is lengthened when it takes *Parasmaipada* terminations in the conjugational tenses, as क्रामति or क्राम्यति; but *Âtm.*, आक्रमते; similarly कम्, and वम् 1st conj. with आ, lengthen their vowels.

4. अश् and तश् when it means 'to shave or pare,' literally and not metaphorically, belong to the 1st and 5th conjugations, as अशति or अश्यति.

5. घ्ना 'to blow,' ग्रा 'to smell,' ज्ञा 'to think,' ग् 'to go,' ह् when it means 'to run,' यम् 'to restrain,' and शद् 'to perish,' all of the 1st conjugation, substitute in the conjugational tenses धम्, जिघ्रि, मन्, क्कच्छ, धी, यच्छ, and शीय्, respectively, as धमति, जिघ्रति, &c. The last is *Âtmanepadi* in the conjugational tenses.

6. The penultimate उ of गुद् is lengthened before the conjugational sign and before any strong or Guna-making termination with an initial vowel, as गुहति.

\* For an explanation of this expression see Lesson II.

7. दृश् and सञ् Parasm., स्वञ् Atm., and रञ् Parasm. and Atm., all of the 1st conjugation, drop their nasal before the conjugational sign, as दशति, स्वजते, &c.

8. When a radical कृ (long) does not undergo Guṇa or Vṛiddhi substitute, it is changed to इर्, and to उर् if a labial or र precedes. The इ or उ of these is lengthened when a consonant follows. Thus जृ 4th conj. forms जीर्यति, कृ 6th conj. किरति, and कृत् 10th conj. कीर्तयति, &c.

9. Roots of the 4th conjugation, ending in ओ drop it before the conjugational sign. Thus, सो forms स्यति, दो, यति, शो, श्यति, and छो, छयति.

10. दिक्, छिक्, भ्रम्, तम्, दम्, श्रम्, and मद, all of the 4th conjugation, and भ्रम् and क्षम्, when of the 4th conjugation, lengthen their vowel in the conjugational tenses, as दीव्यति, भ्राम्यति or भ्रमति &c. भ्रम् has भ्रम्यति also.

11. व्यप् 4th conj. is modified into विष् before the य of that conjugation, as विध्यति.

12. The ending इ or उ short or long is changed to इप् or उर् respectively before अ, the sign of the 6th conjugation (see Rule II, Lesson VII.), as रि—रियति, नृ—नृवति, धू—धुवति.

13. भ्रञ् and व्रश् both of the 6th conjugation are modified into भृज्, and वृश् in the conjugational tenses; as भृजति, वृश्ति, &c.

14. The म् of मञ्ज and मम्ज is changed to ज् when not dropped. (x p 53).

15. लुप्, लिप्, विद्, कृन्, and पिश, all of the 6th conj., insert a nasal before the final in the conjugational tenses; as लिम्पति.

16. Some roots of the 10th conjugation are exclusively Ātmanepadi, such as तन्न्, चिन्, भन्स्, मन्न्, तर्ज्, विद्, &c.: तन्वयते, चेतयते, &c.

17. Many roots belong optionally to the 1st or 10th conjugation, such as पुज्, पृच्, सह्, वृज्, वृ, जृ, रिच्, तप्, लृप्, दृम्, अर्ह्, &c.: योजति, योजयति, &c.

वैषम्यमपि प्राप्ता धैर्यधनाः साधव आत्मनः सञ्चरणमवतं गोपायन्ति ।

स्वजनवियोगेन व्यथितं मे मनो निष्ठाशून्यं भ्रमतीव\* ।

मार्गे बन्धानां कुसुमानामामोदमुपजिघ्रन्तौ तौ वम्पती ऋषे-  
राश्रमगच्छताम् ।

अयं शीत आकाशवायुस्तव मुखे घर्मजान्स्वेदलुषानाचामति ।

नदतः सिंहस्य स्वनं श्रुत्वा यथा सर्वे मृगास्त्रसन्ति तथैव  
भीमस्य शब्दं श्रुत्वा सर्वे योधा अभ्रस्यन् ।

गगनमध्यमारूढस्य सवितुः प्रचण्डेन तापेन क्लान्तोऽयं शिखी  
तरोरालवाले स्थितं शीतमुदकं पर्याप्तमाचामति ।

निदाघेऽल्पैरपि तोयैर्मालाकारेण या तरोः पुष्टिर्विरच्यते सा  
किमनल्पान्यपि तोयानि विश्वतो विकिरता वारिदेन जनयितुं  
शक्या ।

श्रोत्रियायाभ्यागताय वत्सतरीं महोक्षं महाजं वा निर्वपन्ति  
गृहमेधिनः । तं हि धर्मं धर्मसूत्रकाराः समामनन्ति ।

प्रत्युत्पन्नमतिः प्राप्तां क्रियां कर्तुं व्यवस्यति ॥

एतान्यनीकानि महानुभावं गूहन्ति मेघा इव रश्मिमन्तम् ॥

यावत् प्रतापनिधिराक्रमते\* न भानु-

रङ्गाय तावदरुणेन तमो निरस्तम् ॥

व्यतिपजति पदार्थानान्तरः कोऽपि हेतु-

र्न खलु बहिरुपाधीन्प्रीतयः संभ्रयन्ते ॥

लिम्पतीव तमोऽङ्गानि वर्णतीवाञ्जनं नभः ।

असत्पुरुषसेवेव दृष्टिर्निष्फलतां गता ॥

त्वं तेनाभिहितः पथ्य\* किं कोपं न नियच्छसि ॥

\* कम् with आ when it means to 'rise up' is Ātmanepath if used of a heavenly body.

† दुष्पाचपचट्ण्ड्रुधिप्रच्छिन्नचूषाम्जिमथमुपां । कर्मयुक् स्यादकथितं तथास्यान्नी-  
दकृष्वहाम् ॥ The roots enumerated here and roots having the same sense as  
these govern two objects, as a general rule, one direct and the other  
indirect. In the passive the indirect object of the roots from दूद् to मुष् and  
their equivalents is put in the nominative and the direct in the accusa-  
tive, and in the case of the roots नी, दृ, कृप् and वह् and their equivalents  
the direct object is put in the nominative and the other in the accusative;  
बलि याचते वसुधाम् .Act. 'he begs the earth of Bali', बलिर्याच्यते वसुधाम् Pass. ;  
शतं जयति देवदनम् .Act. 'he wins a hundred (coins) from Devadatta', शतं  
जीयते देवदत्तः Pass. , माममजां नयति .Act., माममजां नीयते Pass.

In the present verse धा with अभि of which अभिहित is the past part.  
pass. has the same sense as वृ which means to 'say or speak to.'

\*तद्विद्विषां जरति चेतसि भोगतृष्णा  
 तेषां वपुंषि विपिनेषु च जारयन्ति ॥  
 सहते शस्त्रसंपातं सहति श्रममाहवे ।  
 उत्साहयति तच्चित्तमपि जेतुं शचीपतिम् ॥  
 पूजामर्हति सर्वेषामृषीणामाश्रमेऽप्यसौ ।  
 अर्हयत्यर्घ्यसत्कारं मधुपर्कं च पावनम् ॥  
 न क्षाम्यति क्षितीशानामपराधलवानपि ।  
 अपराधसहस्राणि क्षमते यो द्विजन्मनाम् ॥  
 नाहिर्देशयते कंचित्तद्देशे गरुडाक्षया ।  
 यदि प्रमादाद्दशति तस्मिन् क्रमते विषम् ॥  
 न तर्जति रुप्यं कंचिन्नीचमप्युपकारिणम् ।  
 परं तर्जयते दुष्टान् समन्तात्संगतान्मिथः ॥  
 कोटिभिः पणते नित्यं राष्ट्रे तस्य वणिग्जनः ।  
 यक्षाश्चापि पणायन्ति तद्विभूतिं गृहेगृहे † ॥  
 सर्वोऽभिलषति श्रीमानिन्द्रियाथोपसेवनम् ।  
 अभिलष्यत्यसौ योगी तेभ्य एव निर्वर्तनम् ॥  
 लुम्पति प्रतिपक्षाणां स लक्ष्मीं वाणवृष्टिभिः ।  
 न लुप्यति मतिस्तस्य सकलेऽप्यर्थसंशये ॥  
 अर्जते धर्ममेवैकमर्थं धर्मार्थमर्जति ।  
 अर्जयत्यूर्जिताल्लोकान् स धर्मेणैव शाश्वतान् ॥  
 सर्वस्य जायते मानः स्वहिताच्च प्रमादति ।  
 वृद्धौ भजति चापथ्यं नरो येन विनश्यति ॥  
 भजन्ति विपदस्तूर्णमतिक्रामन्ति संपदः ।  
 तान्मदान्नावतिष्ठन्ते ‡ ये मते न्यायवादिनाम् ॥  
 प्राज्ञास्तेजस्विनः सम्यक्पश्यन्ति च वदन्ति च ।  
 तेऽवज्ञाता महाराज क्लाम्यन्ति विरमन्ति ¶ च ॥

\* This and the following nine stanzas refer to a king of the name of Krishna.

† When क्रम् is used in the sense of 'operating' or 'having effect,' it is Ātmanepadi.

‡ The doubling of a crude noun or declensional form has the sense of 'every,' as गृहेगृहे 'in every house,' दिनेदिने 'every day.'

§ स्था with सम्, अव, प्र or वि takes the Ātmanepada terminations.

¶ रम् with वि, आ, परि or उप is Parasmaipadi.

जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीयेतः ।  
 जीवनाशा धनाशा च जीर्यतोऽपि न जीर्यति ॥  
 अहो खलभुजङ्गस्य विचित्रोऽयं वधक्रमः ।  
 अन्यस्य दशति श्रौत्रमन्यः प्राणैर्वियुज्यते ॥  
 विधौ विध्यति सक्रोधे वर्ध्म धर्मः शरीरिणाम् ।  
 स एव केवलं तस्मादस्मृकं जायतां गतिः ॥  
 विहितस्याननुष्ठानाभिन्दितस्य च सेवनात् ।  
 अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति ॥

It is the power of God by which this wheel of the world goes round [ अयम् ].

Enraged at his ingratitude he cut him up [ तश्च with सम् ] with harsh words.

In that assembly the necklaces of many of the kings rising up in haste broke [ ब्रुट् ] by then pressing against one another.

Does the unforgiving serpent bite [ दंश ] the person touching him with his foot from a desire for blood ?

Having first bowed to Vasishṭha the preceptor of the family of the Ikshvākus, Rāma embraced [स्वङ्ग] his brothers.

Indrajit being killed, grief burnt [ अन्ना ] Ravana like fire on account of his untimely death.

Taking away that by which I live, you try [ यम् ] to take away my life.

Attracted by the flame of the lamp the moth suddenly fell upon it and died [ क्र with acc. of मृत्यु ].

Wishing to make the elephant turn back Aja pierced [ व्यथ ] him with an arrow.

In the fight with the Rākshasas Rāma mowed [ ब्रश्च ] many hundreds of his enemies with his sharp weapons.

The soul of Rāma was plunged [ मज्ज ] in grief caused by his separation from Sītā.

"Stake [ पण् ] thy wife Pāñchālī, sister of Kṛishṇa," said the sons of Dhṛitarāshṭra to Yudhisṭhira when everything besides her had been won by them from him.

I took great trouble [यस् with प्र] for the recovery of the jewel snatched away by the bird.

\*He who is at enmity\* with the great quickly perishes [शद्].

Thousands of faults are committed by me every moment; forgive them all, O God !

Oh the inexpressible power of this maid, that not only things that live [चित्] serve her but also those that do not live!

This wind moist with the spray of the adjoining river gently shakes [पृ] the *Atimukta* creeper in the garden.

When Aja blew [ध्मा] his conch, his warriors who had fled away returned and saw the armies of his enemies asleep.

## VOCABULARY I.

### Roots.

अर्ह 1st conj. <i>Parasm.</i> and 10th conj. to deserve.	ग्रा 1st conj. <i>Parasm.</i> with उप, to smell, [to drink.
कृत् 6th conj. <i>Parasm.</i> to cut.	चम् 1st conj. <i>Parasm.</i> to lick up,
कृ 6th conj. <i>Parasm.</i> to strew ; with वि, to scatter.	वित् 10th conj. <i>Ātm.</i> to have life or motion.
कृत् 10th conj. to celebrate, to praise, to glorify.	जनय causal of जन्, to cause, to bring about . जनयितुम् <i>Inf.</i>
कम् <i>Parasm.</i> to walk, to step, <i>Ātm.</i> to operate, to have effect ; with आ, to approach, to step or tread upon, to rise, rise up. with अति, to step or go beyond, to part from.	जृ 1st and 4th conj. <i>Parasm.</i> and 10th conj. to grow old, to waste away, to wear out.
कम् <i>Parasm.</i> to be or become fatigued, to be exhausted, to be depressed.	तद् 1st conj. <i>Parasm.</i> to pare, to chop ; with सम्, to cut to pieces, wound, to hurt by words.
क्षम् 4th conj. <i>Parasm.</i> to forgive.	तर्ज 1st conj. <i>Parasm.</i> and 10th conj. <i>Ātm.</i> to threaten, to menace, to reprove.
गुह् 1st conj. <i>Parasm.</i> and <i>Ātm.</i> to conceal.	वस् <i>Parasm.</i> to tremble, to be afraid.
	वुद् <i>Parasm.</i> to break, to snap.

\* Use वैराय *Ātm.* here which is a *denominative* from वैर *n.* 'enmity,' and is to be conjugated like roots of the 1st conjugation ; as वैरायने 3rd pers. sing. Pres.



दंष्ट्र 1st conj. *Parasm.* and 10th conj. *Ātm.* to bite, to sting.

धू 6th conj. *Parasm.* to shake, to agitate.

नद् 1st conj. *Parasm.* to sound, to roar, to thunder.

नश with वि, to perish.

पण् 1st conj. to praise, to bet or stake at play, to gamble.

भस्म 6th conj. *Parasm.* and *Ātm.* to bake, to scorch [Volve-

भम् *Parasm.* to wander, to rem-

मन् 6th conj. *Parasm.* to sink,

to be immersed.

आ 1st conj. *Parasm.* to repeat over in the mind, to repeat,

with सम् and आ, to repeat, to repeat by tradition, to pre-

scribe, to rule.

यम् 1st conj. *Parasm.* to keep in, to hold back, to restrain,

with नि.

यम् 4th conj. *Parasm.* to strive, to endeavour, with प्र.

युञ्ज with वि, in the Pass., to be separated from.

यच् with वि, to arrange, to effect, to perform.

यम् with वि, to stop.

लब् *Parasm.* to desire; with अभि, to desire, to covet, to crave.

लिप् 6th conj. *Parasm.* and *Ātm.* to smear, to anoint.

दुष् 4th conj. *Parasm.* to be destroyed, to disappear or vanish.

दुष् 6th conj. *Parasm.* and *Ātm.* to take away, to rob, to plunder, to deprive of.

वप् 1st conj. *Parasm.* and *Ātm.* to shear, to cut, to sow; with निर, to offer sacrificial food, to present.

वृष् 1st conj. *Parasm.* to rain, to shower down, to pour down.

व्यर 4th conj. *Parasm.* to pierce, to wound. [mow, to fear.

वृश् 6th conj. *Parasm.* to cut,

शद् 1st conj. to perish, to decay.

श्रि with सम्, to resort to, to rest on, to depend upon.

सह with उद्, to be able, to be adequate, to be up to, to feel equal to.

सञ्ज् 1st conj. *Parasm.* to cling, to adhere to; with वि and अति, [व्यतिपञ्ज्] to join together.

सो 4th conj. *Parasm.* to bring to an end, to finish, to destroy; with वि and अव, to determine, to resolve, to endeavour, to strive.

स्था with अव, to stay, to abide.

अङ्ग n. a limb.

अञ्जन n. a black pigment, lamp-black.

अननुष्ठान n. (अनुष्ठान n. doing, execution), not doing, omission to do.

अन्य pron. m. n. f. another.

अनिग्रह m. (निग्रह m. restraint), not restraining, want of re-

अनीक n. an army. [strait.

अपद्य n. any unwholesome or wrong thing.

अपरश्रमहंस *n.* (सहस्र *n.* a thousand), a thousand of faults.

अभिहित *past part. pass.* of धा *with* अभि, spoken to.

अभ्यागत *past part.* of गम् *with* अभि and आ, come, arrived ; *m* a (male) guest.

अरुण *m.* the charioteer of the sun.

अर्घ्यसत्कार *m.* (सत्कार *m.* hospitality), hospitality done by means of अर्घ्य, *i.e.* the materials for worshipping or honouring a guest.

अर्थसंशय *m.* (संशय *m.* doubt, danger), danger to wealth.

अल्प *m. n. f.* little, few, अनल्प *m. n. f.* many, much.

अवज्ञात *past part. pass.* of ज्ञा *with* अव, despised, disregarded, disobeyed.

असत्पुरुषसेवा *f.* (सत् *m. n. f.* good, सेवा *f.* service) service of a person who is not good, service done to a bad or wicked person.

अहि *m.* a serpent.

अहाय *ind. adv.* instantly, soon, speedily. [sky.

आकाशवायु *m.* the wind in the

आन्तर *m. n. f.* internal.

आमोद *m.* fragrant smell, perfume.

आरूढ *past part.* of रूह् *with* आ, ascended.

आलवाल *n.* a basin for water round the root of a tree.

आहव *m.* a battle.

इन्द्रियार्थोपसेवन *n.* (इन्द्रिय *n.* a sense, अर्थ *m.* object, उपसेवन *n.* resorting to, enjoyment) enjoyment of the objects of the senses, sensual enjoyment.

उपकारिन् *m. n. f.* benevolent.

ऊर्जित *m. n. f.* lofty, excellent.

केश *v.* a hair.

कोटि *f.* a crore.

कोप *m.* anger.

ह्रान्त *past part.* of कृम् fatigued, exhausted, languishing.

क्षितीश *m.* (क्षिति *f.* the earth) lord of the earth, a king.

खलभुजङ्ग *m.* (खल *m.* a villain, भुजङ्ग *m.* a serpent) a serpent in the form of a villain.

खलु *ind.* verily.

गगनमध्य *m. n.* (गगन *n.* the sky, मध्य *m. n.* the middle) the middle of the sky.

गति *f.* resource, refuge.

गरुडाज्ञा *f.* order or command of Garuḍa, the enemy of the serpent-race.

गृहमेधिन् *m.* the householder who performs domestic rites.

घर्मज *m. n. f.* (घर्म *m.* heat) produced or caused by heat.

चेतस् *n.* mind.

जीवनाशा *f.* (जीवन *n.* living, life, आशा *f.* hope, desire) desire for

तरेण *m.* his country [living.

तद्विद्विष\* *m.* his enemy.

तद्विभूति *f.* his prosperity.

\* Final ष् is changed to ट् or ङ् in the nominative singular and before the consonantal terminations

ताप *m.* heat.

तावत् *adv.* during that time, in the meanwhile.

तूर्णम् *adv.* quickly.

तेजस्विन् *m. n. f.* brilliant, splendid, bright, spirited.

तोय *n.* water.

हम्पती *m. dv.* wife and husband.

दन्त *m.* a tooth.

दुष्ट *m. n. f.* wicked.

द्विजन्मन् *m.* (द्वि two जन्मन् *n.* birth) one who has two births, one belonging to any of the first three castes, a Brāhmana.

द्विजिह्व *m.* (जिह्वा *f.* tongue) one who has two tongues, a serpent.

द्विष *m.* an enemy.

धनाशा *f.* desire for wealth.

धर्मसूत्रकार *m.* (धर्म *m.* law, सूत्र *n.* aphorism) one who composes aphorisms on law, a writer on law.

धैर्यधन *m. n. f.* (धैर्य *n.* courage, fortitude) one whose wealth is fortitude.

निदाघ *m.* the hot season, summer.

निन्दित *past part. pass. of निन्द.* censured, censurable.

निरस्त *past part. pass. of अस्त* to throw *with निर.* dispersed.

निवर्तन *n.* desisting, abstaining, abstinence.

निष्ठाशून्य *m. n. f.* (निष्ठा *f.* fixity, शून्य *m. n. f.* void) void of fixity, unsteady.

निष्फलता *f.* fruitlessness.

नीच *m. n. f.* mean, low, in a low position.

न्यायवादिन् *m. n. f.* (न्याय *m.* what is right) one who speaks what is right.

पतन *n.* falling, falling from virtue, depravation, ruin.

पथ्य *n.* what is wholesome or salutary.

पदार्थ *m.* a thing, an object.

परम् *conj.* but.

पर्योप्तम् *adv.* fully, to one's heart's content.

पावन *m. n. f.* purifying, pure, holy.

पुष्टि *f.* nourishment.

प्रचण्ड *m. n. f.* hot, fierce.

प्रतापनिधि *m.* (प्रताप *m.* heat) store of heat.

प्रतिपक्ष *m.* an enemy.

प्रत्युत्पन्नमति *m. n. f.* (प्रत्युत्पन्न *past part. of पद with प्रति and उद्*) ready-witted, quick, sharp.

प्रमाद *m.* a mistake.

प्राण *m.* (plural) life.

बहिरुपाधि *m.* (उपाधि *m.* an attribute, a peculiarity, environment) outward attributes, peculiarities, or environment.

बाणवृष्टि *f.* (वृष्टि *f.* shower) shower of arrows.

भानु *m.* the sun

भोगवृत्त्या *f.* (भोग *m.* worldly enjoyment, वृत्त्या *f.* thirst) thirst for worldly enjoyment.

मत *n.* opinion, advice, counsel.

मधुपर्क *m.* an offering of honey, curdled milk, &c., to a guest on his arrival.

महान *m.* a great goat.

महानुभाव *m. n. f.* of great nobility, noble.

**महाराज** *m.* a great king. [bull.  
**महोक्ष** *m.* (उक्षन् *m.* a bull) a great  
**मान** *m.* pride, arrogance.  
**मालाकार** *m.* a gardener.  
**मिथः** *adv.* mutually, together.  
**यावत्** *adv.* for which while, while.  
**रण** *n.* a battlefield. [sun.  
**रश्मिमन्** *m.* (रश्मि *m.* a ray) the  
**राष्ट्र** *n.* a kingdom, a nation.  
**रुष** *f.* anger.  
**लक्ष्मी** *f.* the goddess of wealth  
 and beauty; splendour, glory.  
**वणिग्जन** *m.* (वणिज् *m.* a mer-  
 chant) merchants.  
**वत्संतरी** *f.* a heifer.  
**वधक्रम** *m.* the process or manner  
 of killing.  
**वन्य** *m. n. f.* belonging to a  
 forest or woods.  
**वपुस्** *n.* body.  
**वर्मेन्** *n.* armour.  
**वारिद** *m.* a cloud. [curious.  
**विचित्र** *m. n. f.* wonderful,  
**विपिन** *n.* a forest.  
**विश्वतः** *\* adv.* in all directions.  
**विहित** *past part. pass.* of धा  
 with वि, prescribed by the  
 scriptures.  
**वृद्धि** *f.* prosperity.  
**वैषम्य** *n.* difficulty, calamity.  
**व्यथित** *past part.* of व्यथ,  
 afflicted.  
**शक्य** *m. n. f.* possible. [Indra.  
**शचीपति** *m.* the husband of शची,  
**शनैस्** *adv.* slowly.

**शब्द** *m.* voice, a word.  
**शरीरिन्** *m. n. f.* one having a  
 body; *m.* a human being, a  
 man.  
**शस्त्रसंपात** *m.* (शस्त्र *n.* a weapon,  
 'संपात *m.* falling on) a stroke  
 of a weapon.  
**शिखिन्** *m.* a peacock.  
**शीत** *n. n. f.* cold.  
**श्रम** *m.* fatigue.  
**श्रोत्र** *n.* ear.  
**श्रोत्रिय** *m.* a Brāhmaṇa learned  
 in the Vedas.  
**संगत** *past part.* of गम् with सम्.  
 united.  
**सकल** *m. n. f.* whole, all.  
**सक्रोध** *m. n. f.* angry.  
**सच्चरणव्रत** *n.* (व्रत *n.* a vow) the  
 vow of good or virtuous  
 conduct.  
**सद्यस्** *ind. adv.* at once.  
**समन्तात्** *adv.* round about.  
**सम्यक्** *adv.* correctly, well.  
**सेवन** *n.* serving, resorting to,  
 practising.  
**स्थित** *past part.* of स्था, abiding,  
 being, existing.  
**स्वजनवियोग** *m.* separation from  
 one's own men or relations.  
**स्वन** *m.* noise, roar.  
**स्वहित** *n.* one's own good.  
**स्वेदलव** *m.* (स्वेद *m.* perspiration)  
 a particle or drop of perspira-  
 tion.  
**हेतु** *m.* a cause.

\* तस् added to substantives gives them the sense of the ablative and sometimes of the locative.

Adjoining **संनिहित** *past part.*

*pass. of धा with सम् and नि.*

Aja **अज** *m.* name of a person.

Atimukta creeper **अतिमुक्तता** *f.*

Attracted **विलोभित** *past part.*

*pass. of the caus. of लुभ् with*

Blood **शोणित** *n.* \***[वि.**

Desire **काङ्क्षा** *f.*

Enraged **क्रुद्ध** *past part. of क्रुध्.*

Flame **शिखा** *f.*

Gently **मन्दम्** *adv.*

Harsh **परुष** *m. n. f.*, (words) **पर-**

**पाक्षर** *m. n. f.*

Haste, in, **ससंघमम्** *adv.*

Ikshvākus, the, **इक्ष्वाकु** *m.* (used

*in the plural*) name of the

line of kings to which Rāma

belonged. **[Rāvana.**

Indrajit **इन्द्रजित्** *m.* the son of

Inexpressible **अनिर्वचनीय** *m. n. f.*

**अनिर्वर्णनीय** *m. n. f.* **किम्** *m. n.*

*f. with अपि added.*

Ingratitude **कृतघ्नता** *f.*

Krishna, sister of, **कृष्णा** *f.*

Moist **आर्द्र** *m. n. f.*

Moth **पतङ्ग** *m.*

Necklace **हार** *m.*

Pāñchālī **पाञ्चाली** *f.* a princess of

the country of the Pāñchālas.

Power **प्रभाव** *m.*

Pressing against each other **पर-**

**\*स्पर्ससंघटन** *n.\**

\*Recovery **प्रत्यागम** *m.*

Snatched away **आक्षिप्त** *past*

*part. pass. of क्षिप् with आ.*

Spray **कण** *m.* **सीकर** *m.*

Suddenly **सहसा** *adv.*

Unforgiving **अमर्षण** *m. n. f.*

## LESSON II.

### FIFTH AND EIGHTH CONJUGATIONS.

• The Sanskrit Verb has ten tenses and moods together. In four of these *viz.* the Present, the Imperfect, the Imperative and the Potential, the verbs undergo peculiar modifications, with reference to which they are divided into nine conjugational classes • These four are called conjugational or special tenses and moods.

1. With respect to these, the ten conjugations of the Sanskrit grammarians may be grouped into two classes, the first comprising the 1st, 4th, 6th, and 10th, and the second, the remaining The general characteristic of the first is that the base† ends in **अ**, and of the second that it does not end in **अ**.

\* Sanskrit Grammarians reckon ten, but the augment **अय** which the original root undergoes in the tenth conjugation appears not only in the four tenses and moods indicated in the text but in several others also.

† That form of a noun or root to which the termination is appended is called the *base*.

*General Rules with regard to the Conjugational  
Tenses of the Second Class.*

2. Before certain terminations, the roots together with the conjugational signs undergo peculiar modifications. With reference to these, we will divide the terminations into two classes, calling one set *strong* and the other *weak*.

*Parasmaipada.*

3. The singulars are strong.

*Exception.*—The singulars of the Potential and the second person singular of the Imperative.

4. The duals and plurals are weak.

*Exception.*—The duals and plurals of the Imperative first person.

Therefore, the singulars of all persons of the Present and Imperfect and the third person singular and all numbers of the first person of the Imperative are strong and the rest weak.

*Âtmanepada.*

5. All the terminations are weak.

*Exception.*—Those of the first person Imperative, which are strong.

6. Before strong terminations the ending vowel and the penultimate short of the base take their Guna substitute.

*Present Tense.*

7. In the second class of conjugations the Parasmaipada terminations of the Present are the same as those of the first class, but the Âtmanepada differ in the following particulars:—

(1) The vowel इ occurring in some of the Âtmanepada terminations given in the First Book is replaced by आ. (2) The first person singular termination is ए (3) The न् in the third person plural is dropped.

Therefore the terminations are:—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ए	वहे	महे
2nd "	से	आथे	ध्वे
3rd "	ते	आते	अते

8. **उ** in the fifth and **उ** in the eighth conjugation are added on to the root in the conjugational Tenses before the terminations are applied.

*5th Conjugation.*

**चि** *Parasm.* and *Ātm.* to collect.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	चिनोमि	चिनुव-चिन्व	चिनुम-चिन्म
2nd „	चिनोषि	चिनुथः	चिनुथ
3rd „	चिनोति	चिनुत	चिन्वन्ति

Here **उ** being added on to the root **चि**, the base is **चिनु**. The ending **उ** of this becomes **ओ**, i.e., the whole becomes **चिनो** before the strong **मि**, **मि**, and **ति**; while it remains unchanged before **वस्**, **मस्**, &c., the weak terminations.

The vowel **उ** of a termination is dropped optionally before **व** and **म**, provided it is not preceded by a conjunct consonant. Hence we have **चिनुव-चिन्वः**, **चिनुम-चिन्म** in the above and **चिनुवो-चिन्वो**, **चिनुमो-चिन्मो** below, but in the forms **आप्नुव** and **आप्नुम** of the root **आप्** the **उ** is never dropped.

1st pers.	चिन्वे	चिनुवो-चिन्वो	चिनुमो-चिन्मो
2nd „	चिनुषे	चिन्वाथे	चिनुध्वे
3rd „	चिनुते	चिन्वाते	चिन्वते

Here all the terminations being weak, **उ** is not changed to **नो** anywhere.

**आप्** *Parasm.* to obtain.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	आप्नोमि	आप्नुवः	आप्नुमः
2nd „	आप्नोषि	आप्नुथ	आप्नुथ
3rd „	आप्नोति	आप्नुत	आप्नुवन्ति

(i) In this conjugation, after roots ending in a consonant the **उ** of **नु** is changed to **व** when followed by a weak termination beginning with a vowel. Hence we have **आप्नुवन्ति** in the above, the root **आप्** ending in a consonant.

*8th Conjugation.*

**तन्** *Parasm.* and *Ātm.* to stretch.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	तनोमि	तनुव-तन्वः	तनुम-तन्मः
2nd „	तनोषि	तनुथः	तनुथ
3rd „	तनोति	तनुतः	तन्वन्ति

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	तन्वे	तनुवहे-तन्वहे	तनुमहे-तन्महे
2nd „	तनुपे	तन्वाथे	तनुध्वे
3rd „	तनुते	तन्वाते	तन्वते

By (a), p. 13, we have तनुवः or तन्वः &c.

9. कृ to do, 8th Conj. *Parasm.* and *Âtm.* assumes the form कृ before the strong, and कुरु before the weak terminations, in the Conjugational Tenses:—

	<i>Parasm.</i>			<i>Âtm.</i>		
	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	करोमि	कुर्वे	कुर्म	कुर्वे	कुर्वहे	कुर्महे
2nd „	करोषि	कुरुथ	कुरुथ	कुरुषे	कुर्वाथे	कुरुध्वे
3rd „	करोति	कुरुत	कुर्वन्ति	कुरुते	कुर्वाते	कुर्वन्ते

(a) In the case of कृ the उ is necessarily dropped before व and म. Hence कुर्वे, कुर्म &c.

यज्ञेषु सोमं सुन्वतेऽध्वर्यवः ।

प्रत्यहं प्रातरुत्थायोपवनं च गत्वा पुष्पाण्यवचिनोमि ।

महात्मनां यशांसि दिक्षु प्रतन्वन्ति कवयः ।

दुःखपीडितामपि मां हृदयमर्मच्छिद्भिर्वचनैः किं पुनर्दुनोषि ।

द्वाःस्थौ पुरुषौ राजकुलस्य द्वारमपावृण्वते ।

पुण्यकृतः स्वेषां सुचरितानां फलं स्वर्गलोकेऽश्रुवते ।

आर्याः संसारसुखानि त्यक्त्वा किमर्थमरण्यवासमङ्गीकुरुध्वे ।

श्रुतिमनोहरांश्चित्रालापाञ्छट्टमः ।

आकाशं मेघा वृण्वते ।

हे जगन्नायक न वयं चर्मचक्षुषा तव विभूतिमुपवीक्षितुं शक्नुमः ।

यत्त्वं कुरुषे तदन्यथा विधातुं कः शक्नोति ।

केनापि रक्षसा हतमस्माकं तुरगं वयं विचिनुमः ।

वारंवारमीश्वरस्याराधनां साधवः कुर्वन्ति ।

सत्कृतिर्मनुष्यस्य कीर्तिं सर्वेषु देशेषु तनोति ।

दुरापमपि लोकेऽस्मिन् यद्यद्वस्त्वभिवाञ्छति ।

तत्तदामोति मेधावी तस्मात्कार्यः समुद्यमः ॥



न दुनोति दयालुत्वाद्भवसा कंचिदप्यसौ ।  
 दुरुक्तैरपि दीनानां मनस्तस्य न दूयते ॥  
 सोमं सुनोति यज्ञेषु सोमवंशविभूषणः ।  
 पुरः सुवति संग्रामे स्यन्दनं स्वयमेव सः ॥

You cannot [ शक् ] conquer your passions.

We make [ कृ ] pilgrimages to Kas'ī every year.

The *chātaka* begs [ वृत् ] water, but does not obtain [ आप् ] it.

Dost thou hear [ श्रु ] what I say?

I do not express [ कृ with वि ] the thought, because it is sinful.

I shut [ कृ with सम् ] the gates of the palace.

The two instructors expound [ कृ with वि ] the principles of Nyaya to their pupils.

You only lay bare [ कृ with आविस् ] your own littleness by doing† so.

Misers hoard [ वि with सम् ] money.

Prudent people accomplish [ साध् ] their own purposes with ease.

I saw an animal. It has a thick tail, which it shakes [ धु ] constantly.

## VOCABULARY II.

### Roots of the Fifth Conjugation.

अश् *Ātm.* to get, to enjoy, to pervade.

आप् *Parasm.* to obtain.

वि *Parasm.* and *Ātm.* to collect, with *वि*, to search, to seek, to look for, with *सम्*, to hoard.

दु *Parasm.* to give pain to, to tease, to afflict.

धु or धृ *Parasm.* and *Ātm.* to shake.

धृष् *Parasm.* to dare, to brave.

कृ *Parasm.* and *Ātm.* to cover; with *अप* and *आ*, to open; with *वि*, to expound, to express; with *सम्*, to shut; with *आ*, to restrain, to curb.

शक् *Parasm.* to be able.

\* This stanza and the next refer, as similar ones in the last lesson, to a king of the name of Krishna.

† Use the present participle here, qualifying *you*.

श्रु ( शृ )\* *Parasm.* to hear.  
 साध् *Parasm.* to accomplish.

सु *Parasm.* and *Ātm.* to extract  
 Soma juice.

*Roots of the Eighth Conjugation.*

कृ *Parasm.* and *Ātm.* to do, with  
 वशी; to conquer; with अङ्गी,  
 to betake oneself to, to ac-  
 cept, with आविम्, to lay bare,  
 to open, with तिग्म, to despise;  
 with प्रति, to retaliate, to resist

तृन् *Parasm.* and *Ātm.* to stretch,  
 to spread, as a sacrifice, i. e.,  
 to perform it: with प्र, to  
 spread.

वन् *Ātm.* to beg.

अध्वर्यु *m.* a sacrificial priest whose  
 duty it is to prepare and throw  
 the oblations into the fire.

अन्यथा *ind.* otherwise.

अरण्यवास *m.* ( अरण्य *n.* forest,  
 and वास *m.* dwelling), forest-  
 residence.

आराधना *f.* worship. [be done.

कार्य *m. n. f.* deserving or fit to

चर्मचक्षुस् *n.* (चर्मन् *n.* hide, skin,  
 and चक्षुस् *n.* the eye), the  
 physical eye.

चित्रालाप *m.* (चित्र diversified, and  
 आलाप *m.* conversation) con-  
 versation on diverse subjects.

जगन्नायक *m.* ( जगत् *n.* the uni-  
 verse, नायक *m.* the lord ) the  
 Lord of the universe.

तुरग *m.* a horse.

दयालुत्वं *n.* kindness.

दीन *m. n. f.* poor, needy, afflicted.

दुःखपीडित *m. n. f.* afflicted  
 with pain.

दुराप *m. n. f.* difficult to obtain.

दुरुक्त *n.* improper words, words  
 not well-spoken.

द 4th conj. *Ātm.* to be pained.

द्राम्य *m. n. f.* door-keeper.

द्वार *n.* door.

पुण्यकृत *m. n. f.* ( पुण्य *n.* merit  
 and कृ to do) meritorious.

प्रत्यहम् *ind.* (प्रति every and अ-  
 हन् *n.* day ) every day.

यज्ञ *m.* a sacrifice.

राजकुल *n.* (राजन् *m.* and कुल *n.* a  
 house, a palace) royal palace

वारंवारम् *adv.* often.

विभूति *f.* power or greatness.

श्रुतिमनोहर *m. n. f.* ( श्रुति *f.* ear  
 and मनोहर *m. n. f.* charming)  
 charming to the ear.

संग्राम *m.* a battle.

संसारमुत्स *n.* (संसार *m.* worldly  
 existence, सुख *n.* happiness,  
 enjoyment) enjoyment of a  
 worldly existence.

सत्कृति *f.* a meritorious deed, a

समुद्यम *m.* exertion. [good action.

सु 6th conj. *Parasm.* to impel, to  
 push forward.

सोमवंशविभूषण *m. n. f.* ( सोम *m.*  
 the moon) one who adorns

\* The forms which some roots assume in the conjugational tenses are enclosed within brackets.

the lunar race, an ornament  
of the lunar race (of kings).

**चरन्** *m.*, a chariot.

**स्वयम्** *ind.*, in person, of himself.

**Because** **यत** *ind.* **हि** *ind.*

**Constantly** **अनिशम्** *adv.*

**Easy** **सौकर्यं** *n.* [*ind.*]

**Every year** **प्रतिमंवत्सरम्** *adv.*

**Fight, to, युदाय, युडे, योद्धुम्.**

**Gate** **द्वारं** *n.*

**Instructor** **अध्यापक** *m. n. f.*

**Littleness** **लघुता** *f.*

**Miser** **कदर्य** *m.*

**Own** **स्वीय** *m. n. f.*

**हृदयमर्मच्छिद्** *m. n. f.* (**हृदयं** *n.* the heart, **मर्मन्** *n.* the vital parts, and **छिद्** to cut), piercing the vital parts of the heart.

**Passion** **मनोधर्म** *m.* **इन्द्रियवृत्ति** *f.*  
**इन्द्रिय** *n.*

**Pilgrimage** **यात्रा** *f.*

**Principle** **तत्त्व** *n.* **नय** *m.*

**Prudent** **दूरदर्शिन्** *m. n. f.* **चतुर**  
*m. n. f.*

**Purpose** **कार्य** *n.*

**Sinful** **पाप** *m. n. f.*

**Thick** **स्थूल** *m. n. f.* **विपुल** *m. n. f.*

**Thought** **संकल्प** *m.* **बुद्धि** *f.*

### LESSON III.

#### FIFTH AND EIGHTH CONJUGATIONS—continued.

##### \* Imperfect.

1. The Parasmaipada terminations are the same as those given for the first class.

The Ātmanepada terminations are also the same, but the **इ** of **इताम्** and **इधाम्** is replaced by **आ** (see (1), page 12); and the third pers. plur. is **अन्**.

The terminations are therefore as follows:—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	इ	वहि	महि
2nd "	धाम्	आधाम्	ध्वम्
3rd "	न्	आताम् <i>5th Conj.</i>	अन्

##### आर् *Parasm.* to obtain.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	आप्रवम्	आप्रव	आप्रुम
2nd "	आप्रोः	आप्रुतम्	आप्रुन्
3rd "	आप्रोत्	आप्रुताम्	आप्रुवन्

##### अश् *Ātm.* to pervade.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	आभुवि	आभुवहि	आभुमहि
2nd "	आभुथाः	आभुवाधाम्	आभुध्वम्
3rd "	आभुर्न	आभुवाताम्	आभुवन्त

The singular *Parasm.* being strong, नु becomes नो in the first set of paradigms. The उ of this नु is changed to उव, i.e., नु becomes नुव in आप्नन्, आभुवि, &c., by (b), p. 13.

चि *Átm.* to collect.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अचिन्वि	अचिनुवहि-अचिन्वहि	अचिनुमहि-अचिन्महि
2nd „	अचिनुथा.	अचिन्वाथाम्	अचिनुध्वम्
3rd „	अचिनुत	अचिन्वाताम्	अचिन्वत

8th conj — तन् to stretch.

*Parasm.*

1st pers.	अतनवम्	अतनुव-अतन्व	अतनुम-अतन्म
2nd „	अतनोः	अतनुतम्	अतनुत
3rd „	अतनोत्	अतनुताम्	अतन्वन्

*Átm.*

1st pers.	अतन्वि	अतनुवहि-अतन्वहि	अतनुमहि-अतन्महि
2nd „	अतनुथाः	अतन्वाथाम्	अतनुध्वम्
3rd „	अतनुत	अतन्वाताम्	अतन्वत

We get अचिन्वहि, अतन्व, अतन्वहि, &c., by (a), p. 13. The forms of कृ are —

1st pers.	अकरवम्	अकुर्व	अकुर्म
	d.c.	d.c.	d.c.

By 9 and (a), p. 14.

देवा वै यज्ञमतन्वत तांस्तन्वानानसुरा अभ्यगच्छन् ।

हे संजय कुरुक्षेत्रे मामकाः पाण्डवाश्च किमकुर्वत तत्कथय ।

रामादीनानेतुं दूतानयोध्यां प्राहिणोज्जनकः ।

एकस्मिन्निबिडेऽरण्ये वसन्फलमूलादीनामशनेन वृत्तिमकुर्वि ।

कथय नो याः कथा वृद्धेभ्यस्त्वमशृणोः ।

रामं युद्धेऽधृष्णुवप्राक्षसाः ।

उद्यमं कुर्वन्नपि फलं नैवाप्तवं तस्माद्भवितव्यतैवात्रोपालभ्या ।

ईदृशीः कर्मभिर्महत्पुण्यं त्वं समचिनुथाः ।

भो भो अध्वर्यवः सोमं यूयमसुनुध्वं न वेति पृच्छति होता ।

रामलक्ष्मणौ सीतामरण्येऽन्विष्यन्तौ महान्तं कालं समीहितं

नैवाभ्युवाताम् ।

आपतिता आपदः प्रत्यकुर्म भवतां साहाय्येन ।

\* A noun expressing duration is put in the accusative case.

The enemies of the king dared [यत्] to fight with him.

Das'atatha performed [तन्] a sacrifice on the banks of the Sarayū.

The ministers of the king sent [हि with प्र] me to watch the movements of the enemy.

We flung open [हृ with अप and आ] the gates of the fortress.

What thou didst [हृ] still gives pain to [हृ] thy friends.

I could [शक्] not ascend to the top of the mountain.

Where did you look for [वि with वि] the books which were lost?

The two girls gathered [वि with अव] flowers in the garden yesterday for themselves.

They restrained [हृ with आ] their desires, anger, and grief with efforts and contemplating the Brahma obtained [आप्] eternal felicity.

Babhravāhana wounded [क्ष्ण or क्षिण] Arjuna in the breast with an arrow.

In the battle the horses of the warriors were killed, but they obtained [आप्] others and fought again.

Thou and Rama committed [हृ] a sin for which you both deserve punishment.

### VOCABULARY III.

क्ष्ण, क्षिण 8th conj. Parasm. to wound.	हि 5th conj. Parasm. to go, with प्र, to send.
अन्विष्यन् (pres. part. of इष 4th conj. Parasm. with अनु) searching.	कुरुक्षेत्र n. name of a place where the Kurus fought.
अशन n. eating.	गम् with अभि, to attack.
ईदृश m. n. f. such.	निविह m. n. f. without interstices, dense.
उपाढ्य m. n. f. blamable, deserving reproach.	फलमूलदि m. n. f. ( मूल root ) fruits, roots, and others.

\*\* The Âtmanepada form of the root should be used here. When a root is both Âtmanepadi and Parasmaipadi, the forms of the former are used when the result of the action is confined to one's own self, and of the latter when it is directed to another person.

भवितव्यता *f.* fate, destiny.

मामक *m. n. f.* mine.

रामादि *m.* (राम proper name and आदि beginning) Rāma and others.

वृत्ति *f.* livelihood, maintenance.

वृह *m. n. f.* old.

वै *ind.* an expletive.

संजय *m.* proper name.

समीहित *m. n. f.* what is desired;  
*s. , n.*

साहाय्य *n.* friendship, help.

हे *interj.* a vocative particle, oh!

होतृ *m.* a sacrificial priest whose duty it is to repeat the mantras.

Babhruvāhana बभ्रुवाहन *m.*, son  
of Arjuna, the Pāṇḍava.

Desire काम *m.*

Eternal शाश्वत *m. n. f.*

Felicity सुख *n.*

Fortress दुर्ग *n.*

Greed लोभ *m.*

Killed हत *past part. pass.*

Lost नष्ट *past part.*

Movement व्यापार *m.*

Punishment दण्ड *m.*

Sarayû सरयू *f.* a river near  
Ayodhyā.

Watch, to, निरूपयितुम् *inf.* of रूप  
10th conj. with नि.

## LESSON IV.

### FIFTH AND EIGHTH CONJUGATIONS—continued.

#### Parasmaipada.

#### Imperative.

1. In the second class of conjugations हि is the termination of the second person singular of the Imperative. हि is dropped in the 5th conjugation when the root ends in a vowel and in the 8th in all cases.

Hence they are as follows:—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	आनि	आव	आम
2nd „	हि	तम्	त
3rd „	तु	ताम्	अन्तु
<i>आप् 5th Conj.</i>			
1st pers	आप्रवानि	आप्रवाव	आप्रवाम
2nd „	आप्प्रुहि	आप्प्रुतम्	आप्प्रुत
3rd „	आप्प्रुतु	आप्प्रुताम्	आप्प्रुवन्तु

	सु 5th Conj.		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	सुनवानि	सुनवाव	सुनवाम्
2nd „	सुनु०	सुनुतम्	सुनुत
3rd „	सुनोतु	सुनुताम्	सुन्वन्तु

Here the three numbers of the first person being strong, नु is changed to नो, which again being followed by the initial आ of the terminations, becomes नव and with आ, नवा Hence आप्रवानि आप्रवाव, &c.

The 2nd pers. sing. is weak in addition to the duals and plurals of that and the 3rd pers.

#### Potential.

2. या is to be prefixed to the terminations of the Imperfect. The third person plural termination is युम्.

They are thus

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	याम	याव	याम
2nd „	याम	यानम्	यान
3rd „	यान्	याताम्	यु

#### चि 5th Conj.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	चिनुयाम	चिनुयाव	चिनुयाम
2nd „	चिनुयाः	चिनुयानम्	चिनुयात
3rd „	चिनुयान्	चिनुयानाम्	चिनुयुः

All the terminations here being weak, there is no Guna in any case.

#### Ātmanepada.

##### Imperative.

3. As in the Present and Imperfect, the इ of the Ātmanepada terminations of the Imperative is in the second group of conjugations replaced by आ, and the न् of the 3rd pers. plur. is dropped.

The terminations therefore are --

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ठे	आवहे	आमहे
2nd „	स्व	आधाम्	ध्वम्
3rd „	ताम्	आताम्	अताम्
1st pers.	चिन्वै	चिन्वावहे	चिन्वामहे
2nd „	चिनुष्व	चिन्वाधाम्	चिन्वध्वम्
3rd „	चिनुताम्	चिन्वाताम्	चिन्वताम्

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अभवे	अभवावहे	अभवामहे
2nd „	अभुष्व	अभुवाथाम्	अभुध्वम्
3rd „	अभुताम्	अभुवाताम्	अभुवताम्

The three numbers of the 1st pers. of the Imperative being the only ones strong in the *Âtmanepada*, we have here in these cases the change of *नु* to *नो*, and then to *नव्*, &c.

### Potential.

4. The terminations are the same as those of the *Âtmanepada* Potential of the first class of conjugations.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	चिन्वीय	चिन्वीवहि	चिन्वीमहि
2nd „	चिन्वीथा.	चिन्वीयाथाम्	चिन्वीध्वम्
3rd „	चिन्वीत	चिन्वीयाताम्	चिन्वीरन्
1st pers.	अभुवीय	अभुवीवहि	अभुवीमहि
2nd „	अभुवीथा.	अभुवीयाथाम्	अभुवीध्वम्
3rd „	अभुवीत	अभुवीयाताम्	अभुवीरन्

As to the change of *नु* to *नुव्* in all these forms remember (b), p.13.

5. The forms of roots of the 8th conjugation are similar to those of *चि*, with *उ* only added on to them instead of *नु*. *कृ* loses its conjugational *उ* before the Potential terminations beginning with *य्*.

### Imperative.

#### Âtm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	तनवै	तनवावहे	तनवामहे
2nd „	तनुष्व	तन्वाथाम्	&c.

#### Parasm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	तनवानि	तनवाव	तनवाम्
2nd „	तनु	&c.	&c.

### Potential Parasm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	कुर्याम्	कुर्याव	कुर्याम
2nd „	कुर्या	कुर्यातम्	कुर्यात
3rd „	कुर्यात्	कुर्याताम्	कुर्युः

तन्वीय Pot. Âtm. 1st pers. sing.

तनुषाम् „ Parasm. „ „

कुर्याय „ Âtm. „ „



करवाणि Imperu. Parasm. 1st pers. sing.

करु " " 2nd "

करवै " " Atm. 1st "

We have कर in some of the above forms by (9), p. 14.

खादिरं यूपं कुर्वीत स्वर्गकामः खादिरेणैव वै यूपेन देवाः स्वर्गं  
लोकमजयन्तथैवैतद्यजमानः खादिरेण यूपेन स्वर्गं लोकं जयति ।  
दुःखसन्तापेन पच्यन्त इव मेऽङ्गान्युत्कथ्यत इव हृदयं छुष्यत  
इव दृष्टिर्ज्वलतीव शरीरम् । अत्र यत्प्राप्तकालं तत्करोतु भवान् ।  
वत्स प्रसन्नोऽस्मि ते कथय किं ते प्रियं करवाणि ।  
हे ऋत्विजोऽद्य सुत्यादिने सोमं मुनुध्वम् ।  
कथं नाम प्रभोगदेशमुल्लङ्घयितुं शक्नुयाम् ।  
एतैरालापैर्गन्धनः कार्पण्यं मापावृणुष्व ।  
राजन्यनुरागमाविष्कुर्वतां जना यतस्तेषां संकटानि नश्येयुः ।  
आत्मनः पुत्राणां प्रवृत्त्युपलब्धयं दासं श्रीनगरं प्रहिणु ।  
राजन्प्रीताः स्मः शुश्रूषया तवैतया तस्मात्सर्वैर्गुणैरुपेतं पु-  
त्रमवामुहि ।

शृणुत रे पौराः । अयं वसन्तसेनाघातकश्चारुदत्तो बधस्तम्भं  
नीयन्ने तद्यदीदृशं कर्म केऽपि कुर्वीरन्दण्डमप्येतादृशं प्राप्नुयुः ।

मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।  
विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥  
तस्माद्धर्मं सहायार्थं नित्यं संचिनुयाच्छनैः<sup>†</sup> ।  
धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥  
पूर्वं वयसि तत्कुर्याद्येन वृद्धः सुखं वसेत् ।  
यावज्जीवेन तत्कुर्याद्येनामुत्र सुखं वसेत् ॥  
श्वः कार्यमद्य कुर्वीत पूर्वाङ्गे चापराङ्गिकम् ।  
न हि प्रतीक्षते मृत्युः कृतमस्य न वा कृतम् ॥

\* If a nominal or verbal form ending in ए, ऐ, ओ, or औ is followed by a vowel, य् and व् of the substitute for the former are optionally dropped.

† When a word or form ending in any of the first four consonants of a class is followed by श् the श् is optionally changed to ष् when it is itself followed by a vowel, a semi-vowel or a nasal.

Let the servant cover [ स्तृ ] the floor with carpets.

Let Brâhmanas go about the world and seek [ चि with वि ]  
Nala.

I would do [ कृ ] it if he should bid me.

Do not despise [ कृ with निरस् ] your enemies, for they  
are powerful.

Weak men should not, if they are wise, brave [ धृष ]  
strong men.

In a Soma sacrifice the priests<sup>b</sup> should extract [ सु ] the  
juice of the Soma plant.

Here [ श्रु ] what he says. "Thou art a fool," says he.

I wish you would send [ हि with प्र ] your sons to England  
for education.

Let us accomplish [ साध ] our purposes as long as he is  
well-disposed towards us.

Do not tease [ दु ] those harmless birds.

#### VOCABULARY IV.

अनुगम *m.* love, good-will.

अनुत्र *adv.* in the next world.

आपराह्निक *m. n. f.* belonging to  
the latter part of the day.

आलाप *m.* a talk.

ईक्ष् with प्रति. to see, to care.

उपेत *past pass. part.* of इ with  
उप. united with, possessing.

ऋत्विज *m.* a sacrificed priest.

एतावन् *m. n. f.* of this kind.

कार्पण्य *n.* meanness.

काष्ठलोष्टसम *m. n. f.* (काष्ठ *n.*  
wood, लोष्ट *m* and *n.* a lump  
of earth, and सम like ) like  
wood and a lump of earth.

कथ् 1st conj. *Parasma.* with उद्,  
to boil.

क्षिति *f.* the earth.

खादिर *m. n. f.* of a tree named  
खदिर.

चारुदत्त *m.* name of a person.

दुम्तर *m. n. f.* difficult to be sur-  
mounted, insurmountable.

दुःखसंताप *m.* (दु ख *n.* pain, and  
संताप *m.* heat ) heat of pain,  
sorrow, affliction.

पूर्वाह्न *m.* the first part of the  
day.

प्रसन्न *past part.* of सह् with प्र,  
pleased, propitious.

प्रवृत्त्युपलब्धि *f.* ( प्रवृत्ति intelli-  
gence, and उपलब्धि getting )  
getting intelligence.

प्राप्तकाल *m. n. f.* ( प्राप्त *past part.*  
of आप् with प्र, arrived, and  
काल *m.* time ) that whose time

has arrived, suited to the occasion. [pleased.]

**नि** *past part. pass. of प्री.*  
**नि** *1st conj. Parasm. to burn.*

**निमान** *m.* a sacrificer.

**निवर्ज्येन** *adv.* as long as life endures.

**नि** *a sacrificial post to which the animal is tied.*

**नि** *1st and 10th conj. Parasm. to go, with उद्, to transgress.*

**नन्तम्भ** *m.* (वध killing, and स्तम्भ *m.* a post)allows

**नन्तमेनाधानक** *m.* वसन्तमेना

name of a woman and घतिक *m.* destroyer) murderer of वस-

न्तसेना. [turned away from

विमुख *m. n. f.* with the face  
ननै *adv.* gradually, slowly.

गुश्रूषा *f.* service, attendance on.

शकार्य *n.* to-morrow's duty or work.

सहाय *m.* a helper, a companion.

सम्यादिन *n.* the day on which soma juice is drunk in the Soma sacrifice

मृ. *5th conj. Parasm. and 4th. to cover; with सम्.*

स्वर्गकाम *m. n. f.* one longing after heaven.

**निदिश** *6th conj. with आ*

**निदिश** *m.*

**निदिश** *on अध्ययन n. वितयन n.*

**निदिश** *मि*

**निदिश** *अनपकारिनि m. n. f.*

**निदिश**

**निदिश** *m.* name of a king.

**निदिश** *Towards प्रति (governing an accusative)*

**निदिश** *Well disposed निदिश past part. of निदिश. सम्मेह m. n. f.*

## LESSON V.

### NINTH CONJUGATION.

#### *Present and Imperative.*

1. In the ninth conjugation ना is inserted between the root and the terminations. The ना assumes the form of नी before the weak terminations beginning with consonants, and न् before the weak terminations beginning with vowels.

The terminations belonging to the second class of conjugations have been shown in the last three lessons.

क्री to buy, *Parasm.* and *Ātm.*

*Present—Parasm.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	क्रीणामि	क्रीणीवः	क्रीणीमः
2nd "	क्रीणासि	क्रीणीथः	क्रीणीथ
3rd "	क्रीणाति	क्रीणीतः	क्रीणन्ति

*Ātm.*

1st pers.	क्रीणे	क्रीणीवहे	क्रीणीमहे
2nd "	क्रीणीषे	क्रीणीथे	क्रीणीध्वे
3rd "	क्रीणीते	क्रीणाते	क्रीणते

*Imperative—Parasm.*

1st pers.	क्रीणानि	क्रीणाव	क्रीणाम
2nd "	क्रीणीहि	क्रीणीतम्	क्रीणीत
3rd "	क्रीणातु	क्रीणीताम्	क्रीणन्तु

*Ātm.*

1st pers.	क्रीणे	क्रीणावहै	क्रीणामहै
2nd "	क्रीणीष्व	क्रीणाथाम्	क्रीणीध्वम्
3rd "	क्रीणीताम्	क्रीणीताम्	क्रीणीताम्

Mark the strong and weak terminations here with reference to the changes of ना.

2. When a root ends in a consonant the Imperative second person singular *Parasm.* is made up simply by adding आन to the root; as मुष् 'to steal' मुष्ण 'steal (thou).'

मुष् *Parasm.—Imperative.*

1st pers.	मुष्णानि	मुष्णाव	मुष्णाम
2nd "	मुष्ण	मुष्णीतम्	मुष्णीत
3rd "	मुष्णातु	मुष्णीताम्	मुष्णन्तु

अग्नितप्तं सुवर्णं विलिनाति\* ।

प्रियायै दातुं पुष्पस्रजं †ग्रह्णामि ।

दोहनकाले वत्सं स्तम्भे बध्नन्ति ।

अस्मिन्नरण्ये मार्गं कर्तुं तर्ह्युनीहि ।

अयं तव सदाचारस्ते लक्ष्मीं पुष्णातु ।

युद्धेषु वीराः शत्रूणां शिरोभिर्भूमिमास्तृणते ।

\* Vide p. 29, note\*.

† Vide p. 28, note †.

उद्धतं गच्छन्त्यास्तव गलितमुत्तरीयं गृहाणैतत् ।  
 विवाहविधौ कन्यायाः पाणिं वरो गृह्णाति ।  
 सुवर्णशतं दत्त्वा वयमश्वं महाजघं क्रीणीमहे ।  
 अपेक्षितं वृणतां भवन्त इत्यस्मानवदत्कपालुर्भगवान् ।  
 रुद्रो देवानवददहं वरं वृणै\* । वृणीष्वेति तेऽभाषन्त ।  
 पाषकस्तीर्थोदकं च पापकृतः पुनीत इति ब्राह्मणा वदन्ति ।  
 क्षणध्वंसिनो मनुजा वयसनाद्यनन्तस्य परमेश्वरस्य कथं तत्त्वं  
 जानीमः ।

अस्मिन्महति दुर्भिक्षे धान्यं न लभ्यते ततः किमभ्राम कथं च  
 जीवितं धारयाम ।

धुनाति चम्पकवनानि धुनोत्यशोकं  
 चूतं धुनाति धुवति स्फुटितातिमुक्तम् ।  
 वायुर्विधूनयति चम्पकपुष्परेणु-  
 स्तत्कानने धवति चन्दनमञ्जरीञ्च ॥  
 बाणावलिं किरत्याजौ करोति शरमण्डपम् ।  
 कृणाति करिणः शत्रोः स कृणाति हयान्पराङ् ॥  
 स्तम्भने पुरुषः प्रायो यौवनेन धनेन च ।  
 न स्तम्भाति क्षितीशोऽपि न स्तम्भाति युवाप्यसौ ॥  
 कृणात्यसौ द्विषां दर्पे शिरस्तेषां निकृन्तति ।  
 कीर्तयन्ति गुणांस्तस्य विस्मयेन दिवौकसः ॥  
 स्तृणोति बाणजालैः स गणे वीरवरूथिनीम् ।  
 तच्छिरोभि† स्तृणान्युर्वी तृणराजंफलैरिव ॥  
 स्वप्नेऽपि नानृतां वार्ष्णीं संगृणाति स भूपतिः ।  
 यस्य संगिरते किञ्चित्तस्मै तत्प्रतिपादयेत्‡ ॥  
 लिनाति धर्म एवासौ नेन्द्रियार्थेषु लीयते ॥

\* This stanza and similar ones in this as well as subsequent lessons refer to a king of the name of Krishna, verses referring to whom have already been given in two of the previous lessons.

† When a visarga precedes a श, ष, or स which is followed by a hard consonant, it is optionally dropped.

‡ A root in its causal sense is, as a general rule, conjugated as if it were root of the 10th conjugation.

प्रीणाति यः सुचरितैः पितरं स पुत्रो  
 यद्गर्तुरेव हितमिच्छति तत्कलत्रम् ।  
 तन्मित्रमापदि सुखे च समक्रियं य-  
 देतत्तयं जगति पुण्यकृतो लभन्ते ॥

The wind shakes [यू] the tops of trees.

Do ( thou ) not steal [ मुष् ] money; for the officers of the king punish those who do it (steal money).

We eat [अश्] nothing on fasting-days.

The Bráhmaṇas now-a-days take [ ग्रह् ] prize-money (Dakṣiṇá) even from Yavanas.\*

Purchase [ क्री ] (thou) large heaps of corn for me at Bombay.

Govinda lops [ क्त्र ] off the branches of the tree.

Let Nárayana fill [ वृ ] his pot with water at the tank.

Thou dost not know [ ज्ञा ] their fraudulent schemes.

Let them curb [ ग्रह् with नि ] their desires which often carry them astray.

I always please [ प्री ] everybody coming to my house.

I have stayed here for a long time , permit [ ज्ञा with अद् ] me to go

O Gods ' you punish [ पू ] sinful men when they simply remember you.

## VOCABULARY V.

### Roots of the Ninth Conjugation.

अश् *Parasm.* to eat.

की *Parasm.* and *Átm.* to buy.

क्रिश् *Parasm.* to torture, to give pain to.

\* कृष् *Parasm.* to agitate.

क्रिष् *Parasm.* to put together.

ग्रह् 'ग्रह्' *Parasm.* and *Átm.* to take, with नि, to curb.

ज्ञा (जा) *Parasm.* and *Átm.* to know; with अद्, to permit.

पुष् *Parasm.* to nourish [please.

प्री *Parasm.* and *Átm.* to love, to

\* In the case of this root the वृ of the conjugational sign is not changed to शृ.

† In this conjugation the penultimate nasal of a root is dropped

बुष् *Parasm.* to burn.  
 बन्ध *Parasm.* to tie, to fasten.  
 मी *Parasm.* and *Ātm.* to destroy.  
 शुष् *Parasm.* to steal.  
 श्री *Parasm.* and *Ātm.* to cook.  
 स्तम्भ *Parasm.* to stop, to be-  
 come stiff or rigid, to become  
 haughty.  
 पू *Parasm.* and *Ātm.* to purify.  
 ली *Parasm.* to melt, to be dis-  
 solved, to be absorbed, *with*  
 वि, to melt. [off.  
 हृ *Parasm.* and *Ātm.* to cut, lop

अग्रितप्त *m. n. f.* ( अग्रि, and तप्त  
 heated) heated by fire.

अनाद्यनन्त *m. n. f.* (अनादि with-  
 out beginning, and अनन्त  
 without end) having neither  
 beginning nor end.

अपेक्षित *n. past pass. part.* of  
 ईक्ष् *with* अप, what is desired.

अशोक *m.* name of a kind of tree.

आजि *m. f.* a fight, a battle.

उत्तरीय *n.* an upper garment.

उद्वतम् *past part.* of हन् *with*  
 उद् *used as an adv.* carelessly,

उर्वी *f.* the earth, [tumultuously.

करिन् *m.* an elephant.

कलत्र *n.* wife. [to kill.

कृ 5th conj. *Parasm.* and *Ātm.*

कृपालु *m. n. f.* kind.

क्षणध्वंसिन् *m. n. f.* ( क्षण *m.* a  
 moment, ध्वंसिन् *perishing* )  
 perishing in a moment.

क्षितीश *m.* ( क्षिति *f.* the earth )  
 lord of the earth, a king.

गलित *past part.* of गल्, dropped.

स्त *Parasm.* and *Ātm.* to cover;  
*with* आ, to cover, to spread,

कृ *Parasm.* and *Ātm.* to kill,  
 to destroy.

जृ *Parasm.* to become old, to  
 wear out.

गृ *Parasm.* *with* सम्, to speak.

धृ *Parasm.* and *Ātm.* to shake.

पृ *Parasm.* to fill.

दृ *Parasm.* to tear.

वृ *Parasm.* and *Ātm.* to choose.  
 ई .

गृ 6th conj. *Parasm.* to swallow;  
*with* सम् *Ātm.* to promise.

चन्दनमञ्जरी *f.* (चन्दन *m.* a sandal  
 tree, मञ्जरी *f.* a blossom, a  
 flower-stalk, a sprout) a blos-  
 som, &c., of the sandal tree.

चम्पकपुष्परेणु *m.* (चम्पक *m.* a kind  
 of tree with fragrant flowers,  
 रेणु *m.* pollen) the pollen in  
 the flowers of *champakas*.

चम्पकवन *n.* a collection or grove  
 of *chamapaka* trees. [flower.

चूत *m.* a mango tree; *n.* its

तच्छिरस् *n.* his head.

तत्कानन *n.* ( कानन *n.* a forest,  
 a grove ) his grove or forest.

तीर्थोदक *n.* (तीर्थ *n.* a holy thing,  
 such as a river, and उदक *n.*  
 water) holy water.

तृणराजफल *n.* (तृणराज *m.* a palm-  
 tree) a fruit of the palm-tree.

त्रय *n.* a collection of three. [given.

दत्त्वा *absol.* of दा 'to give,' having  
 दर्प *m.* pride.

\* पू and the following ten roots shorten their ending vowel in the con-  
 jugational tenses.

दोहनकाल *m.* (दोहन *n.* milking, काल *m.* time) time of milking.  
 धृ [धृन्] 10th conj. with वि, to shake.  
 धृ 1st conj. *Parasm.* and *Ātm.* to shake, to set in motion.  
 पर *pron m n. f.* other, belonging to another or the other party.  
 परमेश्वर *m.* the Supreme ruler of the Universe, God.  
 पादय with प्रति *causal* of पद with प्रति, to make over, to give.  
 पापकृत् *m. n. f.* (पाप *n. sm.* and कृत् *one who has done*) one who has committed sin.  
 पावक *m.* fire.  
 पुष्पमाला *f.* (पुष्प *n.* and माला *f.* a garland) a garland of flowers.  
 प्रायम् *ind.* mostly, in most cases.  
 बाणजाल *n.* (जाल *n.* a collection) a number or multitude of arrows.  
 मनुज *m.* a man.  
 महाज्व *m. n. f.* (महत् *great*, and ज्व *m.* speed) very swift.  
 \*युवन् *m.* a youth, a young man.  
 यौवन *n.* youth.  
 रुद्र *m.* the god Śiva.  
 ली 4th conj. *Ātm.* to cling or press closely, to be absorbed, to be dissolved.

Astray उत्पथम् *adv.*

Branch शाखा *f.*

Fasting-day उपवासदिन *n.* (उपवास *m.* a fast, and दिन *n.* a day).

Fraudulent scheme कपटप्रबन्ध *m.*

Now-a-days संप्रति *adv. ind.*

Officer of the king राजपुरुष *m.*

वह्नि *m.* fire.

विवाहविधि *m.* (विवाह *m.* marriage and विधि *m.* a ceremony) the ceremony of marriage.

विस्मय *m.* admiration, amazement.

वीरवह्निनी *f.* (वह्निनी *f.* an army) an army of warriors or heroes.

शरजण्डप *m. n.* a bower or shed made of arrows.

सदाचार *m.* (सत् *m. n. f.* good, and आचार *m.* conduct) good conduct.

समक्रिय *m. n. f.* (सम *equal*, and क्रिया *f.* doing) doing equally, evenhanded.

सुवर्णशत *n.* (सुवर्ण *m.* a golden coin, and शत *n.* a hundred) a hundred coins of gold.

स्तम्भ 1st conj. *Ātm.* and 5th conj. *Parasm.* to become fixed or rigid, to become haughty.

स्तम्भ *m.* a post.

मृ 5th conj. *Parasm.* and *Ātm.* to cover, to spread, to strew.

मृदितानिमुक्त *n.* an opened *atimukta* flower.

स्वप्न *m.* a dream.

हय *m.* a horse.

Pot कुम्भ *m.*

Simply केवलम् *adv.*

Stay स्थाः stayed स्थित *past part.*

Yavana यवन *m.* a foreigner, a Mahomedan; a Greek (in ancient times).

\* The declension of this word is irregular. See lesson XVI.

† In the 5th conj. this root drops its nasal in the conjugational tenses as it does in the 9th. (See note †, p. 28).



## LESSON VI.

NINTH CONJUGATION—*continued*.*Imperfect.**Parasm.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अक्रीणाम्	अक्रीणीव	अक्रीणीम
2nd „	अक्रीणाः	अक्रीणीतम्	अक्रीणीत
3rd „	अक्रीणात्	अक्रीणीताम्	अक्रीणन्

*Ātm.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अक्रीणि	अक्रीणीवहि	अक्रीणीमहि
2nd „	अक्रीणीथाः	अक्रीणीथाम्	अक्रीणीध्वम्
3rd „	अक्रीणीत	अक्रीणीताम्	अक्रीणत

*Potential.**Parasm.*

1st pers.	क्रीणीयाम्	क्रीणीयाव	क्रीणीयाम
2nd „	क्रीणीयाः	क्रीणीयातम्	क्रीणीयात
3rd „	क्रीणीयात्	क्रीणीयाताम्	क्रीणीयुः

Remember that the terminations of the Parasmaipada Potential are weak. They begin with a consonant, therefore ना becomes नी by 1, p. 25.

*Ātm.*

1st pers.	क्रीणीय	क्रीणीवहि	क्रीणीमहि
2nd „	क्रीणीथाः	क्रीणीयाथाम्	क्रीणीध्वम्
3rd „	क्रीणीत	क्रीणीयाताम्	क्रीणीरन्

1st pers. Imperf.—मन्थ *Parasm.* अमथ्नाम्—अमथ्नीव—अमथ्नीम (vide p. 28 note †), *Ātm.* अलुनाम्—अलुनीव—अलुनीम (vide p. 29 note\*), *Ātm.* अलुनि—अलुनीवहि—अलुनीमहि, &c., &c.

कार्तिक्येकादश्यां कथयत कान्पदार्थानाश्रीत ।

क तानि वस्त्राणि यानि त्वमक्रीणीथाः ।

रे परिचारक किमर्थमद्य भूमि कटैर्नास्तृणाः ।

यज्ञांस्तन्वाना वयं बह्वन्पशून्यूपे देवेभ्योऽबध्नीम ।

तस्मिन्देशे मया सार्धं योद्धुं बहवो भटा आगतास्तानहमे-

काकी शस्त्रास्त्रैरमृद्राम् ।

न कन्यायाः शुल्कं गृहीयादिति शास्त्रप्रतिषेधे सत्यपि केचि-  
दुदरंभरयो ब्रह्मणा गृह्यन्त्येव ।

दैमयन्त्याः स्वयंवरकाले बहवो राजानो मामियं वृणीत मामियं  
वृणीतेति मन्यमानाः कुण्डिनपुरमागता रङ्गं प्राविशन् । नलं बुबू-  
र्धुर्दैमयन्ती रङ्गागतान्नृपान्प्रेक्षमाणां नलतुल्याकृतीन्पञ्च पुरुषान-  
पश्यन् । ततः सन्देहान्नाभ्यजानान्नलं नृपम् । तेषां चत्वारो नल-  
रूपधारिण इन्द्रादयो देवा इति ज्ञात्वाभाषत । कथं देवाज्जानीयां  
कथं च नलं नृपं बोधेयम् । यदा सा देवाञ्छरणं गता तदा ते  
स्वीयानि रूपाण्याविरकुर्वन् । पश्चान्नलं नृपं दमयन्त्यवृणीत ।  
अनन्तरं देवानां कापं प्रतिकूर्तुं तावुभौ स्तुतिभिस्तानप्रीणीताम् ।  
ततो देवा नलं वरैरन्वगृह्णन् ।

यत्कृतेऽरीन् व्यगृहीम समुद्रमतराम च ।

सा हतेति वदन् राममुपातिष्ठन्मरुतः ॥

Having made the mountain Mandara then churning  
handle, the gods churned [मन्य] the ocean.

I sold [स्त्री with वि] my books and furniture, but did not  
get much money.

Indra reduced to atoms [सूट] his enemy Vritra, who was  
a Brahmana. He thus committed the sin of Brahman-~~mur-~~  
der, of which we did not purify [पृ] him.

When didst thou put together [ग्रन्थ] the sayings of the  
Rishis ?

If you should please [प्री] the gods by your piety, they  
would bestow favours [यद् with अनु] on you.

Rama and Lakshmana lived in this forest with Sita, and  
ate [भक्ष] roots and fruits.

Why did you pluck [प्लु with वि and प्र] the flowers from  
their stems in the garden, notwithstanding\* I told you not  
to do so ? †

If I took [यद्] Govinda's books the master would re-  
prove me.

Did you not know [ज्ञा] that the Pāndavas resided for one†  
year in the country of Virāta ?

\* Use the Genitive Absolute here. † See note \*, p. 18.

## VOCABULARY VI.

ति *with वि* *Ātm.* to sell.  
 गृह् 9th conj. *with अद्* to receive in a friendly manner, to favour; *with वि*, to be at war with.

ज्ञा 9th conj. *with अभि*, to recognize.

मन्थ् 9th conj. *Parasm.* to churn.

मुद् 9th conj. *Parasm.* to pound, to reduce to atoms.

इन्द्रादि (इन्द्र and आदि beginning, Indra at the head) Indra and others.

उदरंभरि *m. n. f.* (उदर *n.* stomach, and भृ to fill) one who fills his belly or stomach, selfishly greedy.

एकाकिन् *m. n. f.* alone, solitary.

कट *m.* a mat.

कार्तिक्येकादशी *f.* (कार्तिकी *f.* belonging to the month of Kârtika, and एकादशी *f.* eleventh) the eleventh day of Kârtika.

कुण्डिनपुर *n.* name of a city, the capital of the Vidarbhas or Berars.

कोप *m.* anger, resentment.

चत्वारः *numer. nom. plur.* four.

दमयन्ती *f.* name of a woman, the wife of Nala.

नलनुल्याकृति *m. n. f.* (नल *m.*, नुल्य *m. n. f.* like, and आकृति *f.* form) having the form of Nala.

नलरूपधारिन् *m. n. f.* (नल रूप *n.* form, and धारिन् assuming) one who has assumed the form of Nala.

पञ्च *numer. nom. and acc. plur.* five.

परिचारक *m.* an attendant.

भट *m.* a soldier.

मरुत्सुत *m.* the son of the Wind, Mâruti, a monkey soldier devoted to Râma.

यत्कृते *ind.* for whose (relative) sake, for whom.

रङ्ग *m.* the place where any great thing is done, stage.

रङ्गागम *m. n. f.* come to the stage.

रूप *n.* form.

वुवुषु *m. n. f.* desirous of choosing.

शस्त्रास्त्र *n.* weapons of all kinds.

शास्त्रप्रतिषेध *m.* (शास्त्र *n.* scripture, and प्रतिषेध *m.* prohibition) scriptural prohibition.

शुल्क *m. n.* the money given to the parents of a bride, originally as a purchase price.

संदेह *m.* doubt.

सार्थम् *ind.* with (used with the instrumental).

स्था *with उप*, to go to.

स्वयंवरकाल *m.* (स्वयंवर *m.* choice of a husband, and काल *m.* time) time of choosing a husband.

\* कौ *with परि, वि, or अव* *Ātmanepath* only.

Brāhmaṇa-murder ब्रह्महत्या *f.*  
 Churning-handle मन्थनदण्ड *m.*  
 (मन्थन *n.* churning, and दण्ड  
*m.* a handle), मन्थान *m.*  
 Furniture गृहोपकरण *m.*  
 Piety भक्ति *f.* देवनिष्ठा *f.*  
 Reprove भर्त्स 10th conj. with

निर, दिश 6th conj. with प्रति  
 and आ.  
 Root मूल *n.*  
 Saying वचन *n.* उक्ति *f.*  
 Stem बन्धन *n.*  
 Virāṭa विराट *m.* name of a king.  
 Vritra वृत्र *m.* an enemy of Indra.

## LESSON VII.

### SECOND CONJUGATION.

#### *Present and Imperative.*

1. In the second conjugation the terminations are directly applied to the roots.

या 2nd conj. *Parasm.* to go.

#### *Present.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	यामि	यावः	याम
2nd "	यसि	याथः	याथ
3rd "	यानि	यातः	यान्ति

#### *Imperative.*

1st pers.	यानि	याव	याम
2nd "	याहि	यातम्	यात
3rd "	यातु	याताम्	यान्तु

Here the root itself undergoes no change. The forms are made up simply by adding the terminations. ज्ञा, रा, ला, पा 'to protect,' रुष्या, मा, भा, प्सा, श्रा, and दा 'to cut' are to be thus conjugated.

Nearly all roots of this conjugation not ending in 'आ are irregular. We will proceed to notice the peculiarities of most of these.

2. The अ of अस is dropped before the weak terminations, as स्तः 3rd pers. dual, सन्ति 3rd pers. plur.

#### *Parasm. Present.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अस्मि	स्वः	स्म
2nd "	असि	स्थः	स्थ
3rd "	अस्ति	स्तः	सन्ति

Here the 2nd pers. sing., which by the rule ought to be अस्मि, drops one स्

*Parasm. Imperative.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	असानि	असाव	असाम
2nd „	एधि	स्तम्	स्त
3rd „	अस्तु	स्ताम्	सन्तु

The three numbers of the 1st pers. being strong, the अ is not dropped; एधि, the 2nd pers. sing., is irregular.

When in certain cases this root takes *Âtm.* terminations, the forms of the Present Tense are :—

1st pers.	हे	स्वहे	स्महे
2nd „	से	साथे	ध्वे
3rd „	स्ते	साते	सते

The अ is dropped, all the terminations being weak, स् is changed to ह् in the 1st pers. sing., and it is dropped before ध्वे by the following rule.

1. The preceding स् is dropped before a termination beginning with ध्.

3. The ending vowel of शी 'to lie down,' takes its *Guna* substitute before all the personal terminations.

In the case of this root इ is prefixed to the terminations of the third person plural.

*Âtm. Present.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	शये	शेवहे	शेमहे
2nd „	शेषे	शयाथे	शध्वे
3rd „	शेते	शयाते	शेरते

*Âtm. Imperative.*

1st pers.	शये	शयावहे	शयामहे
2nd „	शेष्व	शयाथाम्	शध्वम्
3rd „	शेताम्	शयाताम्	शेरताम्

शी becomes शे which before vowels is changed to शय्. Hence शये, शयाथे, &c.

इ being prefixed to अते and अताम् we have रते and रताम्.

4. The ending उ (short) of roots takes its *Vridhhi* substitute, i. e., becomes औ, when followed by a strong termination beginning with a consonant.

11. The ending इ or उ short or long of a root is changed to इय् or उय् when followed by a weak termination beginning with a vowel.

## उ Parasm. Present.

	Sing.	Dual	Plur.
1st pers.	नौमि	नुवः	नुमः
2nd "	नौषि	नुथः	नुथ
3rd "	नौति	नुतः	नुवन्ति

## Parasm. Imperative.

	Sing.	Dual	Plur.
1st pers.	नवानि	नवाव	नवाम
2nd "	नुहि	नुतम्	नुत
3rd "	नौतु	नुताम्	नुवन्तु

We have नौमि, नौषि, &c., in the case of the strong terminations मि, सि, &c. They have an initial consonant, while in the 1st person Imperative, though the terminations are strong, they begin with a vowel. Hence the उ of नु is changed to गुण by the general rule (6, p. 12), and thus we have नौ, which becomes नव before the vowel. यु 'to join' is to be thus conjugated.

5 After स्तु and रु the augment ई is optionally prefixed to the terminations beginning with a consonant.

## Parasm. Present.

	Sing.	Dual	Plur.
1st pers.	स्तौमि स्तवीमि	स्तुव स्तुवीव.	स्तुम स्तुवीम.
2nd "	स्तौषि स्तवीषि	स्तुथ स्तुवीथ	स्तुथ स्तुवीथ
3rd "	स्तौति स्तवीति	स्तुत. स्तुवीत	स्तुवन्ति —

Before नि and other strong terminations the उ takes Vriddhi by 4 p. 35, but when these terminations have ई prefixed to them by 5, they cease to have an initial consonant, and hence in that case we have Guṇa, and thus by the change of स्तु to स्तो and स्तव, we have स्तौमि, &c. When the weak terminations have ई prefixed, the final उ of the root becomes उव by 11, p. 35. Hence स्तुवीत &c. The 3rd pers. plur अन्ति has no initial consonant, therefore no ई can be put before it. Hence we have one form only.

The forms of the Imperative should be made up on these principles स्तौतु स्तवीतु 3rd pers. sing., स्तुहि स्तुवीहि 2nd pers. sing., स्तवानि. 1st pers. sing., स्तवाव 1st pers. dual, &c.

The Ātmanepada paradigms स्तुते—स्तुवीते 3rd pers. sing., स्तुवाते 3rd pers. dual, स्तुवन्ते 3rd pers. plur. should be constructed in the same way.

र should be similarly conjugated.

6. After **ब्र** the strong terminations beginning with a consonant have the augment **इ** prefixed to them.

<i>Parasm. Present.</i>			
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ब्रवीमि	ब्रूवः	ब्रूमः
2nd „	ब्रवीषि	ब्रूथः	ब्रूथ
3rd „	ब्रवीति	ब्रूतः	ब्रूवन्ति

The last by II., p. 35. The *Âtm.* forms are ब्रूते 3rd pers. sing. ब्रुवते 3rd pers. dual, ब्रुवते 3rd pers. plur., &c. The Imperative 1st pers. is ब्रवाणि, &c.

7. The following are five irregular forms of the Present Tense of a defective root, which means 'to speak'; आह 3rd pers. sing., आहते 3rd pers. dual, आहुः 3rd pers. plur., आत्थ 2nd pers. sing., आहथुः 2nd pers. dual.

8. The terminations of the first person of the Imperative as appended to **सृ** 'to give birth to' are weak.

*Âtm.* present—सूते 3rd pers. sing., सूवते 3rd pers. dual, सूवते 3rd pers. plur. &c., Imperative—सृष्व 2nd pers. sing., सूवै 1st pers. sing., सूवावहे 1st pers. dual, सूवामहे 1st pers. plur.

9. After रुद्, स्वप्, अस्, अन्, and जश् the augment **इ** is prefixed to the terminations beginning with any consonant except **यु**, as रोदिमि, रुदिवः, &c.

<i>Parasm. Present.</i>			
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	रोदिमि	रुदिवः	रुदिमः
2nd „	रोदिषि	रुदिथः	रुदिथ
3rd „	रोदिति	रुदितः	रुदन्ति

Imperative on the same principles—रुदिहि 2nd pers. sing., रोदानि 1st pers. sing., &c. The other roots should be similarly conjugated. The 3rd pers. plur. termination of जश् loses its **न्** as will be subsequently noticed.

10. The root **इ** 'to go' *Parasm.* is an exception to Rule II., p. 35. It is changed to **य्** before a weak termination with an initial vowel.

<i>Parasm. Present.</i>			
1st pers.	एमि	इवः	इमः
2nd „	एषि	इथः	इथ
3rd „	एति	इतः	यन्ति

*Imperative. 1st pers. अयानि &c.*

इ with अधि to study, *Atm. Present.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अधीये	अधीवहे	अधीमहे
2nd "	अधीषे	अधीयाथे	अधीध्वे
3rd "	अधीते	अधीयाते	अधीयते

Separated from अधि, the last three forms are इते, इयाते, इयते, in which we see इ. is changed to इय् before आते and अते, and so on with the rest.

1st pers. *Impera.*—अध्यै-अध्ययावहै-अध्ययामहै. इ taking its Guna becomes प्र, which again is changed to अय् and with the terminations the forms are अयै, &c.

आस् *Atm.*

*Imperative.*

1st pers.	आमै	आसावहै	आसामहै
2nd "	आस्व	आसाथाम्	आध्वम्
3rd "	आस्ताम्	आसाताम्	आसताम्

By I., p. 35 स् is dropped before ध्वम्.

अस्मिञ्जगति ये सन्ति कवयस्ताम्रमस्कृत्यैतं ग्रन्थमारभे ।

पृच्छ बालकः किं रोदिति ।

हे रूपानिधे जगदान्मस्त्वां ब्रह्मादयः सर्वे देवाः स्तुक्कन्त्यु-  
षयश्च सर्वे ।

ईदृशं त्वां शरणमुपैमि । प्रसीद । पाहि मां नरकाद्गोरान् ।

अस्यां पाठशालायां बालकाः काव्यमधीयते ।

तरुषु मधुरं रुवन्ति पक्षिणो वायुश्च शीतलो वाति तस्मा-  
द्भ्रम्यमिदं स्थानम् । अत्रैव वृक्षमूले शिलामध्यासामहै\* ।

भो भोः पौराः क्व गतोऽस्माकं महाराजः । किं ब्रूथ । देव्या  
सह क्रीडाशैलमध्यास्त इति । एवमस्तु । अहं तत्र गच्छामि सर्वं  
च वृत्तं कथयामि ।

अकिञ्चनो वितृण्णश्च सुखं स्वपिति रात्रौ ।

ये प्राणन्ति जीवन्ति च तेषां जडानां च्छदिहेतुं मे ब्रूहि ।

\* When शी, आस्, and स्था are preceded by the preposition अधि, they govern the accusative of the place where the actions are performed.



वत्से समाश्वसिहि समाश्वसिहि । अयमागतस्तव पुत्रको<sup>१</sup> यं  
त्वं मृतं मृत्यसे ।

गोविन्देः स्मितेनात्मनः कोपमपहुते ।

अश्विनौ मदनमपि सौन्दर्येऽतिशयाते ।

रात्राबुदयते चन्द्रो दिवोदयति भास्करः ।

उदेति स सदैवोग्रं नोदीयन्ते च विद्विषः ॥

प्राणिनामुपकाराय प्राणिनि प्रियदर्शनः ।

प्राण्यते पुण्यपुरुषः श्रेयसे यशसे च सः ॥

स स्तौति भास्करं भक्त्या नौति पापहरं हरम् ॥

एधि कार्यकरस्त्वं मे गत्वा प्रवद राघवम् ।

दिदृक्षुर्मैथिली राम पश्यतु त्वाविलम्बितम् ॥

ते जन्मभाजः खलु जीवलोके येषां मनो ध्यायति विश्वनाथम् ।

वाणी गुणान्स्तौति कथां शृणोति श्रोत्रद्वयं ते भवमुत्तरन्ति ॥

धर्मदूषण नूनं त्वं नाजाना नाशृणोरिदम् ।

निराकृत्य यथा बन्धूल्लुप्तत्वं यात्यसंशयम् ॥

भूमौ शेते दशग्रीवो महार्हशयनोचितः ।

नेक्षते विह्वलं मां च न मे वाचं प्रयच्छति ॥

समाश्वसिमि केनाहं कथं प्राणिमि दुर्गतः ।

लोकत्रयपतिभ्राता यस्य मे स्वपिति क्षितौ ॥

रोदिम्यनाथमात्मानं बन्धुना रहितस्त्वया ।

प्रमाणं नोपकाराणामवगच्छामि यस्य ते ॥

आस्ते भग आसीनस्योर्ध्वस्तिष्ठति तिष्ठतः ।

शेते निपद्यमानस्य चराति\*चरतो भगः ॥

गाधोदके मत्स्य इव सुखं विन्देत् कस्तदा ।

अनवाप्तेषु कामेषु मृत्युरभ्येति मानवम् ॥

जातमेवान्तकोऽन्ताय जरा चान्वेति देहिनम् ।

अनुषक्ता द्वयेनैते भावाः स्थावरजङ्गमाः ॥

\*Irregular for चरति or र lengthened for the metre.

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु  
 लक्ष्मीः समाविशन्तु गच्छन्तु वा यथेष्टम् ।  
 अथैव वा मरणमस्तु युगान्तरे वा  
 न्याय्यान्पथः प्रविचलन्ति पदं न धीराः ॥

We do not believe [अस् with वि] in Govinda's words.

You praise [स्तु] those who deserve censure.

The birds 'sleep or lie down [शी] on the banks of the Gomati.

Child, do not cry [रुद], here comes [इ with अभि and आ] your mother with (having taken) sweetmeat in her hands.

These two cows bring forth [स] calves every year.

Dost thou not know [इ with अव] that Janaka was Râma's father-in-law ?

What subject do thou and thy brother study [इ Âtm. with अधि] at school ?

On the tops of high mountains men respire [अस् with नि] with difficulty.

It seems [भा] to me that the people of this place are poor.

Breathes [अन् with प्र] there the man who smites the poor and the helpless ?

A lazy man sleeps [स्वप्] for a long time.

Those who adore [आस् with उप] another than the true God do not attain eternal felicity.

Tell [वृ] us what sort of an animal a horse is.

## VOCABULARY VII.

### Roots of the Second Conjugation.

अन् Parasm. to breathe, with प्र,  
to breathe, to live.

\*अस् Parasma. to be.

आस् Âtm. to sit, with अधि, to  
sit, with उप, to adore, to  
worship.

इ Parasm. to go, with शरणम्  
and उप, to submit; with अधि,  
to go towards; with आ, to  
come; with अव, to know;  
with उद्, to rise, to flourish;

इ with अधि Âtm. to study.

\* The roots अस् and वृ (p. 41) are used in the conjugational tenses only.

ह्यां *Parasm.* to tell.

जक्ष् *Parasm.* to eat.

र *Parasm.* to cut.

तु *Parasm.* to praise.

पा *Parasm.* to protect.

प्ता *Parasm.* to devour.

ब्रू *Parasm.* and *Ātm.* to speak.

भा *Parasm.* to seem, to appear,  
to shine.

या *Parasm.* to go.

यु *Parasm.* to join.

रा *Parasm.* to give. [aloud.

रु *Parasm.* to make noise, to cry

रुह् *Parasm.* to weep, to bewail,  
to lament for.

ला *Parasm.* to give or take.

वस् *Ātm.* to dress.

अकिंचन *m. n. f.* (अ not, and  
किंचन *n.* something) he who  
has nothing, poor.

अण् 4th conj. *Ātm.* to breathe, to  
live.

अनाथ *m. n. f.* helpless.

अनुपत्तरं अनु and सक्त *past pass.*  
*part.* of सञ्ज् accompanied.

अन्त *m.* end, destruction.

अन्तक *m.* the god of death.

अय् 1st conj. *Ātm.* with उद्, to  
rise.

अविलम्बितम् *adv.* without delay.

अभिन् *m.* (used in the dual) the  
twin celestial physicians so  
called.

असंशयम् *adv.* without doubt.

आदिहेतु *m.* the first cause.

आसीन *m. n. f.* sitting, *pres. part.*  
of आस्.

आहव *m.* battle.

इ 1st conj. *Parasm.* with उद्, to  
rise.

वा *Parasm.* to blow.

शी *Ātm.* to lie down, to sleep;  
with अति, to surpass.

आ *Parasm.* to cook.

अस् *Parasm.* to breathe; with  
नि, to respire, with वि, to be-  
lieve, to confide; with सम् and  
आ, to calm one-self, to take  
courage.

सु *Ātm.* to give birth to.

स्तु *Parasm.* and *Ātm.* to praise.

क्षा *Parasm.* to bathe.

क्षु *Parasm.* to drop, to ooze.

स्वप् *Parasm.* to sleep.

हु *Ātm.* to conceal; with अप or  
with नि.

ई 4th conj. *Ātm.* with उद्, to  
rise, to rise up.

उग्रम् *adv.* mightily, powerfully,  
formidably.

उपकार *m.* a benevolent action,  
doing good to another.

उर्ध्व *m. n. f.* erect, upper.

कार्यकर *m. n. f.* one who does  
some business (for another).

काव्य *n.* a poem.

कृ 8th conj. with नमस्, to bow to.

कृ 8th conj. with निस् and आ, to  
repudiate, to give up, to for-  
sake.

कृपानिधि *m.* (कृपा *f.* mercy, and  
निधि *m.* store) store of mercy,  
one very merciful.

क्रीडाशैल *m.* (क्रीडा *f.* amusement,  
diversion, शैल *m.* a mountain)  
a pleasure mountain or em-  
bankment.

कृति *f.* the earth, the ground.

खटु *ind.* verily.

गाथोदक *n.* (गाथ *m. n. f.* shallow,

- and इदं *n.* water) shallow water.
- गोमती *f.* name of a river.
- घोर *m. n. f.* horrible.
- चरु *with प्र* and *वि*, to remove, move aside.
- जगदान्मन् *m.* (जगन् *n.* the world, and आन्मन् *m.* soul) Soul of the world.
- जर *m. n. f.* manimate.
- जन्मभाज *m. n. f.* one who is born, *m.* a man.
- जीवलोक *m.* the world of living beings, this world.
- दरिद्र *m. n. f.* poor.
- दिष्ट *m. n. f.* desirous of seeing
- दिवा *ind. adv.* by day.
- दुर्गत *m. n. f.* distressed, miserable.
- देहिन् *m.* he who has a body, man.
- द्वय *n.* a collection of two.
- धर्मदूषण *m. n. f.* one that contaminates or violates what is right.
- द्यौ 1st conj. *Parasm.* to contemplate or meditate upon.
- नरक *m.* hell.
- निपद्यमान *pres. part.* of पद् *with* नि, lying down.
- नीतिनिपुण *m. n. f.* (नीति *f.* politics or prudence निपुण *m. n. f.* proficient) proficient in politics, or very prudent.
- ननु *ind.* certainly, verily.
- न्याय *m. n. f.* just, right, proper.
- पथः (*ablative sing.* of पथिन् *m.* road) from the way.
- पद *n.* a footstep.
- पापहर *m. n. f.* one that takes away sin.
- पुण्यपुरुष *m.* a holy or, virtuous man.
- प्रियदर्शन *m. n. f.* one with a pleasing look.
- ब्रह्मन् *n.* the Divine cause and essence of the universe.
- ब्रह्मादि *m.* (ब्रह्मन् *m.* and आदि *beginning*) the god Brahmā and others.
- भग *m.* luck, prosperity.
- भव *m.* the world, worldly existence.
- भाव *m.* a thing.
- भास्कर *m.* the sun.
- भिन्न *m. n. f.* different.
- मधुरम् *adv.* sweetly.
- महाराज *m.* lord, great king.
- महार्हशयनोचित *m. n. f.* (महार्ह *m. n. f.* costly शयन *n.* a bed उचित *m. n. f.* used to) accustomed or used to costly or rich beds.
- मानव *m.* man.
- मैथिली *f.* princess of Mithilā, Sītā.
- यथेष्टम् *adv.* according to fancy, to heart's content, as one chooses.
- युगान्तर *n.* (युग *age, period*, अन्तर *another*) another age or period.
- रम्य *m. n. f.* pleasant.
- रहित *m. n. f.* deprived of, bereft of.
- राघव *m.* a descendant of Raghū.
- लोकत्रयपति *m.* (त्रय *n.* a collection of three. पति *m.* lord) the lord

of the three worlds, viz., Heaven, Earth, and the lower regions.  
 वत्सा *f.* dear, a female child.  
 वितृष्ण *m. n. f.* (वि devoid of, and तृष्णा *f.* desire) free from any desire.  
 विश *with सम् and आ*, to enter in, come in.  
 विश्वनाथ *m.* Lord of the universe, God.  
 विह्वल *m. n. f.* overwhelmed, afflicted.  
 वृक्षमूल *n.* (वृक्ष *m.*, tree, and मूल *n.*, root) the root of a tree.

वृत्त *n.* what has taken place, an event.  
 शीतल *m. n. f.* cool.  
 श्रोत्रद्वय *n.* a pair of ears.  
 सद (सीद्) 1st conj. *Parasm.* to sit, *with प्र*, to be gracious or pleased.  
 सायम् *adv.* in the evening.  
 स्थावरजङ्गम *m. n. f.* (स्थावर *m. n.* *f.* immoveable and जङ्गम *m. n. f.* moveable) immoveable and moveable.  
 स्मित *n.* smile.  
 हर *m.* the god S'iva.

calf वत्स *m.*  
 Difficulty असौकर्य *n.* कष्ट *n.*  
 Father-in-law श्वशुर *m.*  
 Helpless अनाथ *m. n. f.*  
 High उच्च *m. n. f.*  
 Lazy अलस *m. n. f.* तन्द्रित *m. n. f.*  
 Sūrite कृ 8th conj. with अप or नि, पीद् 10th conj.

Subject विषय *m.*  
 Taken, having, गृहीत्वा, *absolutive* of ग्रह.  
 True God, true सत्यस्वरूप *m. n. f.*, God परमात्मन् *m.*  
 What sort of क्रीडा *m. n. f.*  
 Word वचः *n.* वचन *n.*

## LESSON VIII.

### SECOND CONJUGATION—continued.

#### Imperfect and Potential.

I. After roots ending in आ the termination of the Imperfect, third person plural, is optionally उस् before which the ending vowel is dropped.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अयाम्	अयाव	अयाम्
2nd "	अयाः	अयातम्	अयात
3rd "	अयात्	अयाताम्	अयान्-अयुः

\* Here by dropping the आ of या and appending the temporal augment we have अय्, and with उस्, अयुः.

Potential.

	Sing.	Dual	Plur.
1st pers.	यायाम्	यायाव	यायाम्
2nd „	यायाः	*यायातम्	यायात
3rd „	यायान्	यायाताम्	यायुः

The terminations are the same as those given in 2, p. 21.

2. After the root अस 'to be,' the terminations स् and त् of the Imperfect take the augment ई long.

1st pers.	आसम्	आसव	आसम्
2nd „	आसी.	आसतम्	आसत
3rd „	आसीन्	आसताम्	आसन्
Pot. 3rd pers.	स्यात्	स्याताम्	स्युः &c.

3 After रुद्, स्विप्, भस्, अन्, and जश्, the augment ई or अ is prefixed to the स् and त् of the Imperfect.

1st pers.	अरोदम्	अरुदिव	अरुदिम
2nd „	{ अरोदी }	अरुदितम्	अरुदित
3rd „	{ अरोदीन् }	अरुदिताम्	अरुदन्

For the insertion of इ in अरुदिताम् &c, see 9, p. 37. The third pers. plur. termination in the case of जश् is उस्, which will be noticed hereafter.

Potential—3rd pers.	ख्यात्	ख्याताम्	ख्यु &c.
शी { Imperf. 3rd pers.	अशेत.	अशयाताम्	अशेत
„ { Pot. „	शयीत	शयीयाताम्	शयीन्

See 3, p. 35, and for the terminations 1, p. 17, and 4, p. 22.

स्व	{	Imperf.	{ अस्तौत् }	अस्तुताम्	{ अस्तुवन् Parasm.
		3rd pers.	{ अस्तवीत् }	अस्तुवीताम्	
		{	अस्तुत्	{ अस्तुवाताम्	अस्तुवत Atm.
			अस्तुवीत्		
{	Pot. 3rd pers.	स्तुयात्	स्तुयाताम्	{ स्तुयुः } Parasm.	
		स्तुवीयात्	स्तुवीयाताम्		{ स्तुवीयुः }
		स्तुवीत्	स्तुवीयाताम्		

For Vriddhi see 4, p. 35 and for the optional augment ई, 5, p. 36, and explanation.

		<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
ॠ	<i>Parasm. Imperf. 3rd pers.</i>	अब्रवीत्	अब्रूताम्	अब्रुवन्
	<i>Ātm. „ „</i>	अब्रूत्	अब्रूताताम्	अब्रुवत्
	<i>Parasm. Pot. „ „</i>	ब्रूयान्	ब्रूयाताम्	ब्रूयुः
	<i>Ātm. „ „</i>	ब्रूवीत्	ब्रूवीयाताम्	ब्रूवीरन्

See 6, p. 37.

इ *Imperf. 3rd pers.* ऐत् ऐताम् आयन्

The temporal augment is आ, which, along with the ए in the sing. and the इ in other places, takes the Vriddhi of ए or इ (see First Book, p. 54). In the 3rd pers. plur. इ with अन् forms यन् (10, p. 37), and with the temporal augment, आयन्.

इ *Ātm. with अयि Imperf. 3rd pers.* अध्यैत् अध्यैयाताम् अध्यैयत्. Before आताम् the इ is changed to इय् (II., p. 35), which, with the termination, is इयाताम्; with the temporal augment it is ऐयाताम् as in the last case, and with अयि. अध्यैयाताम्. It undergoes the same changes before all other vowel terminations. *Pot. 3rd pers. sing.* अधीयीत्, &c.

आस् *2nd pers. Imperf.* आम्था आसाथाम् आध्वम्.

अहरहः; स्नात्वा संध्यामुपासीत ।

दशरथस्य भार्या कौसल्या चैत्रे नवम्यां तिथौ मध्याह्ने  
पुत्रं रामं प्रासूत ।

पाण्डित्यस्य जनमेजयस्य सत्रं सारमेयोऽभ्यैत् ।

तत्र च जनमेजयस्य त्विजस्तमताडयन् ।

सोऽरोदीद्रुदंश्च मातरमयात् ।

मातापृच्छद्वत्स किं रोदिषि ।

सोऽब्रवीज्जनमेजयस्य सत्रमायं तत्र केऽपि मां प्राहरन् ।

मातावदत्किं त्वमकरोः किं तानस्पृशः ।

सोऽभाषत नाहं मर्यादामत्यायम् ।

सरमा सत्रभूमिं गत्वोच्चैर्वाचाब्रूत ।

अयं मे पुत्रको न युष्मानस्पृशत्तत्किमेनमनपराधिनमताडयता

तां न कोऽपि प्रत्यभाषत । तेन क्रुद्धा सा देवशुनी सरमा  
जनमेजयं शप्त्वा गृहमयात् ।

द्रोणाच्छस्त्रविद्यामध्यैयत पाण्डवाः कुशलवौ वाल्मीकेरध्वै-  
यातां कर्णश्च परशुरामादध्यैत ।

अभिवाद्य गुरुं ब्रूयादधीष्व<sup>०</sup> भगवन्निति ।

अनियण्णे गुरौ नासीत ।

विदेहानुपयन्तो वयमेकरात्रं गङ्गायास्तीरेऽवसाम तत्र च पूर्व-  
रात्रे नाना रम्याः कथाः कृत्वानन्तरमस्वपिम ।

ब्रूयात्क्षमीं गभीरोऽसीति बत युधिष्ठिरं प्रभुं को न ।

कथमहं बली स्यां कथं मयि प्रजा विश्वस्युः कथं च प्रकृतयो  
मामुपासीरन्नित्येवं चिन्तयतस्तस्य रात्रिरयात् ।

ततः प्रामुह्यतां धीरौ रघ्नवावरुतां तथा ।

उष्णं च प्राणितां दीर्घमुच्चैर्व्याक्रोशतां तथा ॥

यथा काष्ठं च काष्ठं च समेयातां महोदधौ ।

समेत्य च व्यपेयातां तद्वद्भूतसमागमः ॥

The sons of Dhritarāshṭra gambled with the sons of Pāṇḍu, and deprived them of all their wealth. The Pāṇḍavas then went [इ] to a forest.

Thither many Brahmanas followed [इ with अनु] them.

Then said [ब्रू] Yudhishṭhira to them, "You should not follow [इ with अनु] us we are [अस्म] now without 'wealth,' and cannot give you food."

The Brahmanas then said [ब्रू], "We are [अस्] able to earn our own food."

Yudhishṭhira then did not reject [ख्या with प्रति and आ] them.

But he was† unwilling that the Brāhmanas should work for their own food.

He then asked his spiritual adviser what he should do.

He told him, "Praise [स्तु] the sun."

Yudhishṭhira then praised [स्तु] the sun, and when the

\* इ with अधि is here used in the sense of teaching.

† Use a verb having the sense of *willing* with न.



un was pleased, got from him a cooking utensil, from which they always got as much food as they wanted.

The wives of Sagara gave birth to [सु] many sons.

I did not sleep [स्वप्] last night.

When did you bathe [स्ना] in the waters of the Ganges?

The women of Vraja cried, [ह्रि] aloud when Kṛishṇa went o Mathurā.

I studied [इ with अवि] Nyāya at Benares.

If I were [असु] in Hastināpura, I should say [ब्रू] to Dhṛitarāshṭra that it was not proper to deprive the Pāṇḍavas of their wealth by dishonest gambling.

None should rely [श्रम् with वि] on the words of the wicked.

### · VOCABULARY VIII.

अनपराधिन् *m. n. f.* guiltless.

अनिपण्ण *m. n. f.* not sitting;

अहरहः *ind.* every day.

आप् *5th conj.* with अव, to attain.

इ with वि and अप, to separate;

with सम् to unite, to come together,

इच्चै *ind. adv.* loudly, aloud.

इष्णम् *adv.* hotly

एकरात्र *n.* one night.

कर्ण *m.* proper name.

क्षमिन् *m. n. f.* patient, forbearing.

कुश *m.* and लव *m.* sons of Rāma.

कुश् *1st conj. Parasm. with वि and*

आ, to cry out aloud, to lament.

गभीर *m. n. f.* deep, grave.

चैत्र *m.* the first month of the Hindu year.

जनमेजय *m.* name of the son of Parikshit, grandson of Arjuna.

नदत् *adv.* like that, in the same manner.

तिथि *f.* a day of the month.

दीर्घम् *adv.* for a long time, long, deeply.

देवशुनी *f.* bitch of the gods.

द्रेण *m.* proper name.

नवमी *f.* ninth day of the fortnight.

नाना *ind.* different, many.

पारिक्षित *m.* son of Parikshit.

पूर्वरात्र *m.* (पूर्व prior, रात्रि *f.* the night) the prior or first part of the night.

प्रकृति *f.* subject, people, ministerial officers.

वत् *ind. particle* implying surprise, sorrow, &c.

भाप् *1st conj. with प्रति,* to answer.

भूतसमागम *m.* coming together or union of animals or beings.

मध्याह्न *m.* (मध्य middle, and अहन् *n.* day) midday, noon.

मर्षदा *f.* bound, limit.  
 महोदधि *m.* the great ocean.  
 शुह् with प्र, to faint.  
 वल्मीकि *m.* name of a sage.  
 विदेह *m.* name of a country  
 (in the plural).  
 शप् 1st conj. to curse. शप्त्वा  
 ind. past part.  
 शस्त्रविद्या (शस्त्र and विद्या) art  
 or knowledge of war.

सत्र *n.* a sacrificial session; सत्र-  
 भूमि *f.* the place of sacrifice.  
 सरमा *f.* name of the 'bitch of the  
 gods.  
 संध्या *f.* twilight [at the morning  
 and evening twilights and in  
 the noon prayers are offered  
 by Brâhmanas].  
 सारमेय *m.* the sun of Saramâ, a  
 dog.

Aloud इवे. ind.  
 Cooking utensil स्यान्ति *f.*  
 Deprive of ह् 1st conj. with अप्.  
 Dishonest gambling कपटयुत *n.*  
 (कपट *n.* fraud, and युत *n.*  
 gambling).  
 Earn अर्ज 1st conj. Parasm.  
 Food अन्न *n.*  
 Gamble दिह् 4th conj दीव्यति 3rd  
 pers. sing. pres.  
 Last night गता रात्रि *f.*  
 Mathurâ मथुरा *f.* name of a  
 place.

Proper युक्त past part. of युज्,  
 उचित *m. n. f.*  
 Sagara सगर *m.* name of a king.  
 Spiritual adviser उपाध्याय *m.*  
 पुरोहित *m.*  
 Want ईश् 1st conj. Âtm. with अप्.  
 Wicked (persons) शठ *m.* खल  
*m.* दुरात्मन् *m.*  
 Without wealth धनहीन *m. n. f.*  
 Women of Vraja ब्रजाङ्गनाः *f.*  
 nom plur.  
 Work परिश्रमं कृ 5th conj.  
 Parasm. and Âtm.

## LESSON IX.

### SECOND CONJUGATION—continued.

In applying the terminations to the remaining roots of this conjugation several phonetic changes take place which we will now notice

1. The ending ह् of a root is changed to ह, when it is followed by any consonant, except a nasal or a semi-vowel, or \* by nothing.

Thus, लिह् which, followed by ति the 3rd pers. sing. termina-

\* Followed by nothing, i.e., the latter stands at the end of a word or form. It is not meant that it should not be followed by any other word in a sentence. The expression is to be understood in this sense throughout.

tion of the present, becomes first *ले* by 6, p. 12 is changed to *लेह + ति*, because the *त्* of *ति* is not a nasal or a semi-vowel. Now

II. The initial *त्* and *थ* of a termination following a soft aspirate or the fourth letter of a class are changed to *घ*.

The *ह* of *लेह* is a soft aspirate, therefore the *ति* is changed to *घि*, and thus we have *लेह + घि*. When linguals and dentals are combined the dentals substitute the corresponding linguals (see Note, p. 21, First Book, 10th Edn.). We thus get *लेह + दि*. Then,

III. *ह* followed by *ह* is dropped, and the preceding vowel, if short, is made long.

Thus, we come to *लेदि*. When the 3rd pers. dual termination *तम्* is applied, we have by I. *लिह + तम्*, by II. *लिह + घत्*, and then *लिह - दम्*, and by, III. *लीदः*, the short *इ* being rendered long. There is no Guna here, the termination *तम्* being weak (vide 4, p. 12). The 3rd pers. plur. is *लिहन्ति*; the termination *अन्ति* beginning with a vowel, no phonetic change takes place. In the 2nd pers. sing. we have, *मि* being strong, *लेह + सि* by I. Here, before *सि* can be changed to *घि* by, note, p. 21, First Book, we have a special rule, viz. —

IV. *इ* or *ए* followed by *म्* is changed to *रु*.

By this, we get *लेरु + सि*. Then *मि* becomes *घि* by note†, p. 79, First Book, 10th Edn. Thus we arrive at *लेक्षि*.

Hence the paradigms of the Present Tense Parasm. are:—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	लेमि	लिहः	लिह्यः
2nd „	लेक्षि	लीदः	लीद
3rd „	लेदि	लीद	लिहन्ति

*लीद* 2nd pers. dual and *लीद* 2nd pers. plur. should be made up like *लीदः* 3rd pers. dual. Before *मि*, *वः*, and *मः*, no phonetic change takes place, *मि* and *मः* beginning with a nasal and *वः* with a semi-vowel. The *Ātm.* forms are as follows:—

1st pers.	लिहे	लिह्यहे	लिह्यहे
2nd „	लिह्ये	लिह्यथे	लीदु
3rd „	लीदे	लिह्यते	लिह्यते

These should be made up in the same way as that shown above.

I. The second person sing. termination of the Parasm. Imperative of the second group of conjugations is *घि* when the base ends in any consonant except a nasal or a semi-vowel.

*Imperative.**Parasm.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	लेहानि	लेहाव	लेहामः
2nd „	लीडे	लीदम्	लीद
3rd „	लेह	लीदाम	लिहन्तु
<i>Átm.</i>			
1st pers.	लेहै	लेहावहै	लेहामहै
2nd „	लिङ्व	लिहाथाम	लीदम्
3rd „	लीदाम	लिहाताम्	लिहताम्

Remember that the three nos. of the 1st pers. are strong, and the 2nd pers. sing. Parasm. weak.

V. Roots beginning with **ह** and ending with **ह** change the **ह** to **व**, under the same circumstances as those mentioned in Rule I.

Thus **दृह** when the termination **नि** is appended to it becomes, **ति** being strong. **दोष + नि**. By II, p. 49, it is **दोष + वि**. Then,

VI. In the body of a word or grammatical form the preceding consonant except a nasal substitutes the third or soft unaspirate of its class when followed by the third or fourth letter (soft unaspirate or aspirate). For **व**, **ह** is substituted in these circumstances.

Thus we have **दोष + वि** &c. **दोषि**. The dual **दुष्य** should be similarly made up. In the plural **दुहन्ति**, there is no phonetic change. When the 2nd pers. sing. **सि** is appended, we have by V. **दोष + सि**. In this condition, before applying the rule in note† p. 5, First Book, we have

VII. When a root has or consists of a syllable beginning with **ह**, **ग**, **ङ**, and ending with a soft aspirate (fourth letter), the **ह** is changed to **म्**, **ग**, to **घ**, and **ङ**, to **ञ**, when the syllable is followed by **स्**, **च्**, or nothing.

By this we have **धोष + सि**, then by note †, p. 5, First Book, **धोह + सि**, by note †, p. 79, First Book, 10th Edn., **धोह + वि** written **धोधि**. The paradigms therefore are :—

*Parasm. Present.*

1st pers.	धोषि	दुहः	दुष्यः
2nd „	धोधि	दुघः	दुग्य
3rd „	धोषि	दुघ्य.	दुहन्ति

*Atm. Pres. 3rd pers.* दुग्धे-दुहाते-दुहते ; *2nd pers.* धुक्षे-दुहाथे-धुग्धे, &c.  
*Parasm. Impera. 3rd pers.* दोग्धु-दुग्धाम्-दुहन्तु &c.

*Atm.* ; *3rd pers.* दुग्धाम्-दुहाताम्-दुहताम्, *2nd pers.* धुक्व-दुहाथाम्-धुक्वम् &c.

2. *a.* The न् of हन् is dropped before a weak termination beginning with any consonant, except a nasal or a semi-vowel, and the penultimate अ, before one beginning with a vowel.

*b* जहि is the second person singular of the Imperative.

*c.* The ह् of this root is changed to, घ् when immediately followed by न्.

VIII. In the body of a word or grammatical form न् and म् are changed to the nasal of the class to which the following letter (not nasal itself) belongs, and to an *anusvāra* when followed by ह्, स्, श्, and व्.

*Parasm. Present.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>1st pers.</i>	हन्मि	हन्वः	हन्मः
<i>2nd „</i>	हंसि	हथः	हथ
<i>3rd „</i>	हन्ति	हतः	घ्नन्ति

Here न् is dropped in the 2nd and 3rd pers. dual and 2nd pers. plur., because the terminations are weak and have an initial consonant which is neither a nasal nor a semi-vowel, and is changed to an *anusvāra* by VIII. before सि. अन्ति being a weak termination with an initial vowel, the penultimate अ is dropped, and we have हन् + अन्ति, which by 2 c is घ्नन्ति.

When in certain cases this root takes *Âtmanepada* terminations the forms of the Present Tense are :—

<i>1st pers.</i>	घ्ने	हन्वहे	हन्महे
<i>2nd „</i>	हसे	घ्राथे	हध्वे
<i>3rd „</i>	हते	घ्राते	घ्नते

As above, न् is dropped here before the consonants which are neither nasals nor semi-vowels, and अ before the vowels. In the latter case ह् is changed to घ्.

*Impera. Parasm. 3rd pers.* हन्तु-हताम्-घ्नन्तु. *2nd pers. sing.* जहि.  
*1st pers. sing.* हनानि. *Atm. 3rd pers.* हताम्-घ्राताम्, &c.

3. The roots ईश् and ईर् have the augment इ attached to them before terminations beginning with स् and घ्, except that of the Imperfect second person plural.

IX. Roots ending in श or ह् and the roots वञ्च्, भञ्ज्, सृज्, मृज् यज् राज् भ्राज् change their final to ष् when followed by any consonant except a nasal or a semi-vowel, or by nothing.

ईश् *Átm. Present.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ईशे	ईशहे	ईशमेहे
2nd "	ईशिषे	ईशथे	ईशिध्वे
3rd "	ईष्टे	ईशते	ईशते

Before ते, the श of this is changed to ष्. Then the dental त becoming द्, ते becomes टे; hence we have ईष्टे. To से and ध्वे the augment इ being prefixed, we have ईशिषे and ईशिध्वे.

*Imper.* 3rd pers. ईष्टाम्-ईशताम्-ईशताम्, &c., ईशे 1st pers. sing.

1. The penultimate क् of मृज् takes its Vṛiddhi substitute before the strong terminations, and optionally before the weak ones with an initial vowel.

मृज् *Present.*

1st pers.	मार्जिम	मृज्व	मृज्म
2nd "	मार्शि	मृष्ट	मृष्ट
3rd "	मार्ष्टि	मृष्टः	मृजन्ति-मार्जन्ति

The final ज् of this being changed to ष् before ति, तस्, &c., by IX., we have मार्ष्टि. मृष्ट &c. In the first case and in the sing. of the other persons, the क् is changed to आर् by the above rule, and optionally so in the 3rd pers. plur. Before सि, ज् is changed to ष् by IX. and ष् to क् by IV., p. 49, and the सि itself becoming पि, we have मार्क्षि.

*Imper.* 3rd pers. मार्षु मृष्टाम्-मृजन्तु or मार्जन्तु. 2nd pers. sing. मृष्टि.

In the last, the termination is षि by I, p. 49, the ज् of मृज् is changed to ष् by IX., and this ष् becomes इ by VI., p. 50.

5. The व् of वश् is changed to उ before the weak terminations

1st pers.	वश्मि	उश्व	उश्म
2nd "	वक्षि	उष्टः	उष्ट
3rd "	वष्टि	उष्टः	उशन्ति

*Imper.* 2nd pers. sing. उष्टि.

वश् ति वप् ति by IX., above—वप् - टि-वष्टि (note, p. 21, F. B. , वश् + सि-वप् - सि by IX., above—वक् + सि by IV., p. 49—वक् - पि-वक्षि. उष्ट &c. by above.

वश् + चि by I, p. 49-उश् + चि-उष् + चि-उष् + णि (note \*, p. 21, F. B.)-उड् by VI., p. 50.

6. The vowel of शास् *Parasm.* is changed to इ before the consonantal weak terminations.

7. The termination of the third person plural, as appended to the roots शास्, जक्ष, चकाम्, दरिद्रा and जाग्र, loses its न्.

The Imperative second person singular of शास् is शाचि and of चकाम्, चकाद्धि or चकाचि.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	शास्मि	शिप्वः	शिप्मः
2nd "	शास्सि	शिष्ठः	शिष्ठ
3rd "	शास्ति	शिष्टः	शासति

शास् - तस्-शिस् + तस् by 6-शिष् + तस् (स् being changed to ष-शिष् + टस् note \*, p. 21, F. B.)-शिष्टः. शास् + अति by 7 (not अन्ति)-शासति.

जाग्र-*Parasm.* जागर्ति, जाग्रतः-जाग्रति. *Impera.* 2nd pers. sing. जाग्रहि, 1st pers. sing. जागराणि.

8. The final आ of दरिद्रा is dropped before the weak terminations beginning with a vowel and changed to इ before those with an initial consonant.

• 3rd pers. दरिद्राति-दरिद्रितः-दरिद्रति &c.

9. The Imperative forms of विद् are optionally made up by adding the corresponding forms of कृ to विदाम्.

*Imperative* 3rd pers. वेत्तु or विदांकरोतु-वित्ताम् or विदांकुरुताम्-विदन्तु or विदांकुर्वन्तु &c.

• *Present* 3rd pers. वेत्ति-वित्तः-विदन्ति &c.

X. When a conjunct consonant, the first member of which is स् or क्, is at the end of a word, or is followed by any consonant, except a nasal or a semi-vowel, the स् or क् is dropped.

Thus in चक्ष् + ते, the first member of क्ष् is क् and it is followed by ते the त् of which is not a semi-vowel nor a nasal; hence क् is dropped, and we have चष् + ते and by note \*, p. 21, F. B. चष्टे. In the case of the 2nd pers. sing. we have first चक्ष् + से; the क् is dropped as above and we have चष् + से; then by IV. p. 49 चक् + से, and से becoming षे (note + p. 79, F. B., 10th Edn.), the form is चक्षे. The paradigms therefore are:—

	चक्ष् Atm.	Present.	
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	चक्षे	चक्षवे	चक्षमहे
2nd "	चक्षे	चक्षथे	चक्ष्वहे
3rd "	चक्षे	चक्षते	चक्षते

चक्ष् + छे by X. चप् + छे-by note, p. 21, F. B., चष् + द्वे-and by VI. p. 50, चक्षे.

*Imperative 3rd pers. चक्षाम्-चक्षाताम् &c. &c.*

*द्विष द्वेष्टि 3rd pers. sing. Pres. &c.—दिह् देहि 3rd pers. sing. Pres. Parasm. &c.*

सविता वै प्रसवानामीष्टे\* ।  
 गोपः सायं धेनूदोग्धिपयः ।  
 अधुनाखिलं भरतवर्षं महाप्रतापा आङ्गभौमाः प्रशासति ।  
 तस्मिन्पुष्पे भ्रमरौ मधु लीढः ।  
 अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम् ।  
 योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तं घ्नन्त्विमान्यस्माभिः पठ्य-  
 मानानि मन्त्राक्षराणि ।  
 हे जगन्नाथाखिलस्यैतस्य वस्तुजातस्य त्वमीशिषे ।  
 हे दीनबन्धो यद्यन्मे नम्रस्य पापं भवेत्तत्तत्प्रतिजहि ।  
 शत्रं हन्तुं शगन्विषेण देग्धि ।  
 आचक्ष्व क मामेकाकिनीमत्र विहायाकरुण यासि ।  
 यं मां धर्ममाचक्षु† तमेव प्रत्यहमाचरामि ।  
 वत्से न युक्तं ते मङ्गलकाले रोदितुं प्रमृडूथशृणि । अथवा  
 मर्त्यौ प्रमृष्टाम् ।

भाष्यकृतपतञ्जलिः कात्यायनस्य वचनानि विस्तरतो व्याचष्टे ।  
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ।  
 शास्त्यरीन् धर्ममाशास्ते कीर्तिमाशंसते पराम् ।  
 स शंसति सतां वृत्तं विशसत्युत्पथास्थितान् ॥  
 ईदृं त्रिविष्टपास्थाने तत्कीर्तिं वासवः स्वयम् ।  
 ईडयन्ति नरेन्द्राश्च भूमाषुद्रूतविस्मयाः ॥

\* The root ईश् governs the genitive of the object.

† See note † p. 3.



या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
 यस्यां जगति भूतानि सा निशा पश्यतो मुनेः ॥  
 य एन\* वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।  
 उभौ तौ न विजानीतो नाय हन्ति न हन्यते ॥  
 करोति पापं योऽज्ञानान्नात्मनो वेत्ति च क्षयम् ।  
 प्रद्वेष्टि साधुवृत्तांश्च स लोकस्यैति वाच्यताम् ॥  
 प्राप्य चाप्युत्तमं जन्म लब्ध्वा चेन्द्रियसौष्टवम् ।  
 न वेत्यात्महितं यस्तु स भवेदात्मघातकः ॥

How many times in the day dost thou milk [दुह्] cows ?

Do not drive the bee from the flower, let it lick [लिह्] honey.

Those who thoughtlessly kill [हन्] animals, never enjoy happiness.

The people of cities sweep [मृज् with सम्] the streets clean whenever their kings enter them.

In the last quarter of the night, the pupils of the Rishi get up [जागृ] and learn the Vedas.

We do not know [विद्] whether Rājagṛīha or Pāṭaliputra was the capital of Magadha.

Do not hate [द्विष] good men.

May the Queen and her descendants rule [शास्] us long.

Let your reverence explain [चक्ष् with वि and आ] this aphorism.

## VOCABULARY IX.

### Roots of the Second Conjugation.

ईह *Ātm.* to praise.

ईश *Ātm.* to be master of, to rule.

चकास् *Parasm.* to shine.

† चक्ष् *Ātm.* to speak; with आ, to tell; with वि and आ, to explain.

जागृ *Parasm.* to be awake.

\* The soul is referred to here.

† Used in the Conjugational Tenses and the Perfect. It substitutes क्त्वा *Parasm.* and *Ātm.* in the non-conjugational tenses and optionally in the Perfect.

दिग्गि *Parasm.* to be poor.

दिह् *Parasm.* and *Ātm.* to be-smear,

दूह् *Parasm.* and *Ātm.* to milk.

दिप *Parasm.* and *Ātm.* to hate.

मृज् *Parasm.* to wipe, to clear, *with प्र*, to wipe off, *with सम्*, to sweep.

लिह् *Parasm.* and *Ātm.* to lick.

वश् *Parasm.* to wish, to shine.

\*विद् *Parasm.* to know.

शाम् *Parasm.* to govern, to regulate, to discipline.

शास् *Ātm.* *with आ*, to wish, to desire.

हन् *Parasm.* to kill.

अकरुण *m. n. f.* ( अ not, and करुणा *f.* ) ruthless, one who has no compassion.

आत्मघातक *m. n.* ( आत्मन् self, and घातक destroyer ) self-destroyer, one who ruins himself.

आत्महित *n.* ( आत्मन् self, and हित good ) one's own good.

इन्द्रियमौष्ठव *n.* ( इन्द्रिय *n.* limb or sense, and मौष्ठव *n.* beauty, goodness ) handsome make, healthy or sound frame.

ईर *10th conj.* to praise.

उत्पथस्थित *m. n. f.* ( उत्पथ *m.* a wrong path, आस्थित *past part.* of स्था *with आ*, one who has taken to, one who has taken to a wrong path.

उद्भूतविस्मय *m. n. f.* ( उद्भूत *past part.* of भू *with उद्* to rise, to be produced ) one in whom wonder or amazement has been born.

उभ *pron.* both.

कान्यायन *m.* name of a great Grammarian.

क्षय *m.* destruction, ruin.

जगत्पथ *m.* ( जगत् *n.* the universe,

and नाथ *m.* lord ) the Lord of तत्कीर्ति *f.* his fame. [the universe.

त्रिविष्टपास्थान *n.* ( त्रिविष्टप *n.* heaven, आस्थान *n.* assembly ) the heavenly assembly, the assembly of the gods.

दीनबन्धु *m.* ( दीन *m. n. f.* poor, बन्धु *m.* brother ) brother of those that are poor.

देव *m. n. f.* shining.

नम्र *m. n. f.* humble.

नरेन्द्र *m.* a king.

पठयमान *(pres. pass. part. of पठ 1st conj. to recite or read)* what is being recited.

पतञ्जलि *m.* name of the author of a great grammatical work called the Mahâbhâshya.

पुरोहित *m.* family priest, chaplain.

प्रपन्न *m. n. f.* ( *past part.* of पद् *with प्र* ), one who has submitted or surrendered himself.

प्रसव *m.* anything that is produced, produce.

भाष्यकृत् *m.* the writer of a Bhâshya or explanatory discourse, a commentator.

मङ्गलकाल *m.* ( मङ्गल *n.* anything

\* The forms of the Present Tense of this root are also made up by adding out the terminations of the Perfect, as वेद, विदतुः, विदुः &c. (See Lesson XIII.)

fortunate or auspicious, and  
काल time) an auspicious occa-  
sion.

मन्त्राक्षर *n.* a syllable of a holy or  
Vedic verse.

वस्तुजात *n.* (वस्तु *n.*, and जात *n.*  
a collection) a collection of  
things.

वाच्यता *f.* censurableness, liabi-  
lity to censure.

वासव *m.* the god Indra.

विस्तरत. *adv.* in detail.

विहाय (*abs.* of हा to abandon *with*  
वि) having abandoned.

शंस् *with आ 1st conj. Âtm.* to  
hope.

शस् 1st conj. *Parasm.* with वि,  
to kill, to destroy.

संयमिन् *m.* a sage who has subdued  
his passions, an ascetic.

सर्वभूतानि *n. Nom. & Acc. plu.*  
all existing things.

सवितृ *m.* the sun.

साधुवृत्त *m. n. f.* (साधु *m. n. f.*  
good, and वृत्त *n.* conduct)  
well-conducted.

सायम् *ind.* in the evening.

हतृ *m. n. f.* a killer.

Aphorism सूत्र *n.*

Bee भ्रमर *m.*

Capital राजधानी *f.*

Descendant वंश्य *m. n. f.* कुलज  
*m. n. f.*

Drive चुह् 10th conj. *with प्र.*

How many times कतिकृत्वः *ind.*

Last चरम *m. n. f.*

Magadha मगधाः *m.* used in the

~~Magadha~~ name of a country or

Never न कदा.

[its people.]

Pāṭaliputra पाटलिपुत्र *n.* name of  
a city in Magadha.

Quarter (तुरीयो भाग.) याम *m.*

Rājagriha राजगृह *n.* name of a  
city in Magadha.

Read पठ् 1st conj. *Parasm.*

Street रथ्या *f.*

Thoughtlessly *adv.* रभसान् मोहान्.

Whenever यदा यदा-तदा तदा.

Your reverence भगवान् or भवान्  
*nom. sing.*

## LESSON X.

### SECOND CONJUGATION—concluded.

#### Imperfect.

I. The स and त् of the 2nd and 3rd pers. sing. of the  
Imperfect are dropped after a consonant.

II. Any consonant except a nasal at the end of a word  
or form is changed to the first or third of its class. क् is  
changed to क् or क्.

a. Thus, in the Imperfect 3rd pers. sing. we have first अलिह्  
+ त् and then अलेह् + त् by 6, p. 12. त् is dropped by I. and there

remains अलेह्. Now by I. p. 48 ह् is changed to ह; whence we have अलेह्, and by this rule, अलेह् or अलेह्. Similarly, the स् of the 2nd pers. sing. is dropped and by the same rules we have the same form; viz., अलेह् or अलेह्. The paradigms therefore are:—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अलेहम्	अलिह्व	अलिह्व
2nd „	अलेह-ह्	अलीदम्	अलीद
3rd „	अलेह-ह्	अलीदाम्	अलिहन्

अलीदाम् &c. like लीद\* 3rd pers. dual Pres. &c. (for which see the last Lesson).

*Atm.*

1st pers.	अलिहि	अलिह्वहि	अलिह्वहि
2nd „	अलीदा	अलिहायाम्	अलीदम्
3rd „	अलीद	अलिहाताम्	अलिहत

b. अदुह् + त्-अदोह् + त् by 6, p. 12-अदोह् by I. p. 57-अदोह् by V. p. 50-अधोर् by VII. p. 50-अधोक् or अधोर् by II. p. 57 above. Similarly, when स् is applied we have अधोक्-ग्.

1st pers.	अदोहम्	अदुह्व	अदुह्व
2nd „	अधोक्-ग्	अदुग्धम्	अदुग्ध
3rd „	अधोक्-ग्	अदुग्धाम्	अदुहन्

*Atm.* 3rd pers. अदुग्ध-अदुहाताम्-अदुहत, 2nd pers. sing. अदुग्धा-ग् being changed to घ् by II. p. 49.

c. अहन् + त्-अहन् by I. p. 57. अहन् + ताम् (dual)-अहताम्. न् being dropped by 2 a p. 51, अहन् + अन् (plur.)-अहन् + अन्-अहन् by 2 a (latter part) p. 51-अहन् by 2 c. p. 51.

1st pers.	अहन्म्	अहन्व	अहन्म्
2nd „	अहन्	अहतम्	अहत
3rd „	अहन्	अहताम्	अहन्
<i>Atm.</i> 3rd pers.	अहत	अहताताम्	अहत &c.

d. असृज् + त्-अमार्ज् + त् by 4, p. 52-अमार्ज् by I. p. 57-अमार्ज् by IX p. 52.—अमार्ज्-ह् by II. p. 57. Similarly, we have अमार्ज्-ह् 2nd pers. sing.

1st pers.	अमार्जम्	असृज्व	असृज्व
2nd „	अमार्ज्-ह्	असृष्टम्	असृष्ट
3rd „	अमार्ज्-ह्	असृष्टाम्	असृजन्-अमार्जन्

\* A conjunct consonant with र् as its first member is allowed at the end of a word, but not when र् is the second member.

1. The termination of the Imperfect third person plural is **उस्** in the case of **विद्, जागृ, शास्, जश्, चकास्, and दरिद्रा.**

**द्रिष्** takes this termination optionally.

III. The ending **द्** of a root is optionally changed to **इ** or **वि-arg** in the Imperfect second person singular.

Thus **अवेद् + स् = अवेत्-द्** or **अवेः.**

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अवेदम्	अविद्	अवेद्य
2nd „	अवे-अवेत्-द्	अविस्म	अवित्त
3rd „	अवेत्-द्	अवित्ताम्	अविदुः

2. The ending vowel takes its *Guna* before **उस्**.

**जागृ—Parasm. Imperf. 3rd pers. अजाग-अजागृताम्-अजागरः &c.**  
**अजागृ + त्-अजागृ + त्,** and by I. p. 57, **अजागृ-अजागः.**

IV. The ending **स्** of a root is changed to **त्** or **द्** before the termination **त्** and optionally before **स्**.

**शास् Parasm.**

1st pers.	अशास्म	अशिष्व	अशिष्म
2nd „	अशा-अशात्-द्	अशिष्टम्	अशिष्ट
3rd „	अशात्-द्	अशिष्टाम्	अशासुः

**अशास् + त्, त्** being dropped we have **अशास्,** and by above **अशात्-द्.**

**ईश Imperf. Âtm. 3rd. pers. ऐष्ट ऐशाताम्-ऐशत, 2nd pers. plur. ऐष्टुम्** श is changed to ष by IX. p. 52, and ष to इ by VI. p. 50 and ध्व to द्.

**अश् Imperf. Parasm. 3rd pers. अवद्-औष्टाम्-औशन्.** Before **ताम्** &c. the **व** being changed to **उ**, the temporal augment **आ** with the **उ** forms **Vriddhi, i.e., औ.**

*Potential.*

	<i>Parasm.</i>			<i>Âtm.</i>		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	दुह्याम्	दुह्याव	दुह्याम	दुहीयं	दुहीवहि	दुहीमहि
2nd „	दुह्याः	दुह्यातम्	दुह्यात	दुहीथाः	दुहीयाधाम	दुहीध्वम्
3rd „	दुह्यात्	दुह्याताम्	दुह्युः	दुहीत	दुहीयातम्	दुहीरन्

**हन् Parasm. 3rd pers. हन्यात्-हन्याताम्-हन्पुः; Âtm. 3rd pers. घ्रीत घ्रीयताम्-घ्रीरन्.**

**शास् Parasm. 3rd pers. शिष्यात्-शिष्याताम्-शिष्युः**

सायं प्रातर्धेनुमग्निहोत्रायाधोगृषिः ।

दण्डकायां वसन्तौ रामलक्ष्मणौ रक्षसां सहस्राण्यहताम् ।

बाणक्योऽकिंचनो ब्राह्मणो नन्दानद्वेङ्गुलिप्रभावाच्च तानहन् ।

तेषां च राज्यं चन्द्रगुप्तो नाम नृपतिश्चाणक्यस्य शिष्योऽशात् ।

देवानां संदेशं हरस्रलो दमयन्त्या अन्तःपुरं प्राविशत् । प्रवि-  
शन्तं च तं देवानां वराद्रक्षितारो नाविदुः ।

केचिद्धटवस्तडागस्य तटमुपगता लोष्ट्रैर्भेकानभ्यघ्नन् ।

स राजा दिग्विजयादारभ्यान्मनः सर्वं वृत्तान्तं गन्धर्वकन्या-  
या आचष्ट ।

यथा पाण्डवा रणे नास्मान्हन्युस्तथा क्रियताम् ।

कश्चिन्कुङ्कुरो यक्षमण्डपं गतो हवींष्यवालेद् । तत्र विजस्तमा-  
घ्नन् सर्वं च समुपाहृतं यक्षियं द्रव्यं त्यक्त्वा मण्डपं सममार्जन् ।

राजानो धर्मेण वसुधां शिष्युः ।

The Mauryas ruled [ग्राम] the earth after the Nandas.

The warriors of the Kalingas told [चक्षु] us thus —

The Angas who hated [द्विष] us for a long time invaded our territory. We fought a battle with them and killed [हन्] their commanders. Their king did not know [विद्] this, wherefore he came in person to the field of battle. But when his men killed he returned to his kingdom.

Did you milk [दुह] the cows yesterday?

He was awake [जाग्र] the whole night repeating the Vedas.

A man should clean [सृज with प्र] his face every morning.

## VOCABULARY X.

अग्निहोत्र *n.* sacrifice to Fire

कुङ्कुर *m.* a dog

गन्धर्वकन्या *f.* the daughter of a Gandharva.

चन्द्रगुप्त *m.* name of a king

आणक्य *m.* name of a person.

तट *m. n. f.* bank, margin.

दिग्विजय *m.* (दिश *f.* quarter, वि-  
जय *m.* conquest) conquest of  
the quarters, or of all regions.

द्रव्य *n.* a thing.

नन्द *m.* name of a royal race, an  
individual of it.

बटु *m.* a boy.

भेक *m.* a frog.  
 मण्डप *m.* a shed, an enclosure.  
 यज्ञमण्डप *m.* enclosure prepared  
 for a sacrifice.  
 यज्ञिय *m, n, f.* pertaining to sacri-  
 fices.  
 रण *n.* a battle.

वसुधा *f.* the earth.  
 वृत्तान्त *m.* account, occurrence.  
 समुपाहृत (*past pass. part. of हृ*  
*with सम्, उप, and आ*) collected.  
 सहस्र *n.* a thousand.  
 हन् *with अभि or आ* to strike.

Angas अङ्गाः *plur.* name of a  
 people or of their country.  
 Commander चमृपति *m* सेनापति *m.*  
 Field of battle रणभूमि *f.*  
 In person स्वयम् *ind.*  
 Invade दु *1st conj. Parasm.* with  
 अभि.

Kalingas कलिङ्गाः *plur.* name of  
 a people or of their country.  
 Maurya मौर्य *m.* name of a dy-  
 nasty, an individual of it.  
 Repeat पठ *1st conj. Parasm.*  
 Return हृत् *1st conj. Atm. with नि.*  
 Territory विषय *m.*

## LESSON XI.

### THIRD CONJUGATION.

1. In this conjugation the vowel, and if there are more than one, the first, is reduplicated, together with the initial consonant, if any, before the terminations are applied.

2. *a. General Rules of Reduplication.*—A radical hard aspirate (2nd letter) is changed to the hard unaspirate (1st letter) of its class in the reduplicative syllable; and a radical soft aspirate, to the soft unaspirate.

Thus the reduplication of फट् by 1 is फफट्, and by the first part of the above, पफट्, थाथाथ-दथा by the second part of the above and 2 *c.*; भीभीभी-बिभी.

*b.* A radical guttural is changed to the corresponding palatal (subject to the above rule), and ह् to ज्.

खन्-खखन् by 1—छखन् 2 *b* and चखन् by 2 *a.*; हा-हाहा by 1—हहा by 2 *c.*, and जहा by the above.

*c.* If a conjunct consonant begins a root, the first member of it only with the vowel is reduplicated.

ही—by the above हीही—by 2 *b.* and 2 *c.* जिही.

*d. Exception.*—If the first member be a sibilant and

the second a hard letter, the hard letter is reduplicated; as स्पर्श-स्पर्श.

2. A radical long vowel becomes short, and a radical ऋ becomes अ, as ह्री—जिह्वी: दा—ददा; कृ—चकृ.

3. *Irregularities applicable to the third conjugation.*—The vowel of the reduplicative syllable of मा, हा 'to go' भृ, and घृ or पृ and ऋ is changed to इ and that of the reduplicative syllable of निञ्, विञ् and विष् takes its Guna substitute.

4. The reduplicative इ of ऋ is changed to इय्. (See 8, p. 78).

5. The termination of the third person plural Parasm. loses its nasal; as well as that of the Âtm.

6. The termination of the third person plural of the Imperfect Parasmaipada is उम्, before which the final आ of all roots is dropped, and the final इ, उ, and ऋ, short or long, take their Guna substitute. (Comp. 1 and 2, p. 59).

भृ Parasm. \*

Present.

	Sing.	Dual	Plur.
1st pers.	बिभर्मि	बिभृव	बिभृमः
2nd "	बिभर्षि	बिभृथः	बिभृथ
3rd "	बिभर्ति	बिभृतः	बिभति

Imperfect.

1st pers.	अबिभरम्	अबिभृव	अबिभृम
2nd "	अबिभ	अबिभृतम्	अबिभृत
3rd "	अबिभः	अबिभृताम्	अबिभरः

Imperative.

1st pers.	बिभराणि	बिभराव	बिभराम
2nd "	बिभृहि	बिभृतम्	बिभृत
3rd "	बिभर्तु	बिभृताम्	बिभृतु

Potential.

1st pers.	बिभृयाम्	बिभृयाव	बिभृयाम
2nd "	बिभृयाः	बिभृयातम्	बिभृयात
3rd "	बिभृयात्	बिभृयाताम्	बिभृयुः

बिभृ by 1, 2 a. and 3. Remember the rule about Guna before the strong terminations (6, p. 12). बिभति by 5.



*Imperf. 3rd pers. sing.* अविभृ + त् ; by 6, p. 12 अविभर्ते and by I. p. 57 अविभर्-अविभः, *3rd pers. plur.* अविभरुः by 6.

*Sing. Dual Plur.*

*Atm. Pres. 3rd pers.*

विभृते विभ्राते विभ्रते

„ *Imperf. „*

अविभृत अविभ्राताम् अविभ्रत

*ही Parasm. Pres. 3rd pers.* जिह्रसि जिह्रीतः जिह्रियति (II. p. 35.)

„ *Imperf. 3rd pers.* अजिह्रेत अजिह्रीताम् अजिह्रयुः (6).

7. The ending vowel of मा and हा 'to go' is changed to ई when followed by a weak termination beginning with a consonant, and dropped before one beginning with a vowel.

मा *Atm. Pres. 3rd pers.*

मिमीते मिमाते मिमते

Similarly हा *Atm. 'to go.'*

जिहीते जिहाते जिहते

*Imperf. 3rd pers.*

{ अमिमीत अमिमाताम् अमिमत  
अजिहीत अजिहाताम् अजिहत

मिमा by 3. ते having an initial consonant, the आ of मा is changed to ई and thus we have मिमीते. Before आते, अते &c., the आ is dropped, the terminations beginning with a vowel.

8. The आ of हा 'to abandon' undergoes the same changes as above, but the ई is optionally shortened. Before Potential terminations beginning with र् the आ of this root is dropped, and in the Imperative second person singular it is optionally retained, so that there are three forms, viz., जहाहि, जहिहि, जहीहि.

• • •

हा 'to abandon' *Parasm. Pres.*

*Sing.*

*Dual*

*Plur.*

1st pers.

जहामि

जहिव-जहीव

जहिमः-जहीम.

2nd „

जहासि

जहिथ-जहीथः

जहिथ-जहीथ

3rd „

जहाति

जहित-जहीतः

जहति

*Imperf. 3rd pers.*

अजहात्

अजहिताम्-अजहीताम्

अजहुः

*Impera. „*

जहातु

जहिताम्-जहीताम्

जहतु

*Pot. „*

जह्यात्

जह्याताम्

जह्युः

9. The ई of भी is optionally shortened before the weak terminations with an initial consonant.

I. The ending इ of a root, short or long, not preceded by a conjunct consonant is changed to र् before weak terminations with an initial vowel when the base consists of more than one syllable. "

बिभी + अति = बिभ्यति, the base बिभी consisting of two syllables : but जिह्वी + अति = जिह्वयति, for the ई of ह्वी is preceded by ह्, which is a conjunct consonant.

*Pres. 3rd pers.* बिभेति बिभित-बिभीतः बिभ्यति *Parasm.*

*Imperf.* " अविभेत् अविभिताम् अविभीताम् अविभयुः "

*Impera. 1st pers.* बिभयाति बिभयाव बिभयाम "

10. दा and धा lose the ending vowel, before the weak terminations\* and then धा assumes the form धत् before स्, ध्वत् and थ्. The Imperative second person singular forms of the Parasm. are देहि and धेहि.

धा 'to put' or 'do.'

	<i>Parasm.</i>			<i>Átm.</i>		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Present ...</i>	दधामि	दध्व-	दध्मः	दधे	दध्वहे	दध्महे
	दधासि	धत्थ	धत्थ	धत्से	दधाथे	धद्धे
	दधाति	धत्त	दधति	धत्ते	दधाते	दधते
<i>Imperfect.</i>	अदधाम्	अदध्व	अदध्म	अदधि	अदध्वहि	अदध्महि
	अदधा	अधत्तम्	अधत्त	अधत्थाः	अदधाधाम्	अधद्धम्
	अदधात्	अधत्ताम्	अदधु	अधत्त	अदधाताम्	अदधत्
<i>Imperative.</i>	दधानि	दधाव	दधाम	दधे	दधावहे	दधामहे
	धेहि	धत्तम्	धत्त	धत्स्व	दधाधाम्	धद्धम्
	दधातु	धत्ताम्	दधतु	धत्ताम्	दधाताम्	दधताम्
<i>Potential.</i>	दध्याम्	दध्याव	दध्याम	दधीय	दधीवहि	दधीमहि
	दध्या	दध्यातम्	दध्यात्	दधीथाः	दधीयाधाम्	दधीध्वम्
	दध्यात्	दध्याताम्	दध्युः	दधीत	दधीयाताम्	दधीरन्

In धद्धम् &c the त् is changed to द्, being followed by a soft consonant which is not a nasal. In अदधुः, आ is dropped by G. p. 62. Remember the terminations of the first pers. of the Imperative begin with आ except ऐ.

दा should be similarly conjugated.

11. The penultimate short vowel does not take its Guna substitute before the vowel strong terminations in this conjugation. नेनिजानि 1st pers. sing. Impera.

*Present Parasm 3rd pers.* नेनेक्ति-नेनेक्तः-नेनिजति; *Átm.* नेनेक्तं-नेनिजाते-नेनिजते.

Before ति, ज् is changed to क् by note\* p. 79 F. B.

<i>Parasm. Imperf. 1st pers.</i>	अनेनिजम्	अनेनिज्व	अनेनिज्म
<i>Âtm.</i>	अनेनिजि	अनेनिज्वहि	अनेनिज्महि
<i>Parasm. Impera.</i>	नेनिजानि	नेनिजाव	नेनिजाम्
<i>Âtm.</i>	नेनिजै	नेनिजावहै	नेनिजामहै
	<i>Present.</i>	<i>Imperfect.</i>	

हु *Parasm.* } जुहोति जुहुतः जुह्वति । अजुहोत् अजुहुताम् अजुहवुः  
*3rd pers.* }

*Impera. 2nd pers. sing.* जुहुधि. The termination here is धि instead of हि as a special case.

The उ of हु before a vowel weak termination is changed not to उर् by II. p. 35 but to व्.

*Present.*

*Imperfect.*

मा *Âtm. 3rd pers.* मिमीते मिमाते मिमन्ते । अमिमीत अमिमाताम् अमिमत्  
 See 7, p. 63.

हा "	जिहीते जिहाते जिहते	अजिहीत	अजिहाताम्	अजिहत
पृ <i>Parasm.</i>	पिपति पिपृत् पिप्रति	अपिपः	अपिपृताम्	अपिपरः
प "	पिपति पिपृत् पिप्रति	अपिपः	अपिपृताम्	अपिपरः
क् "	इयति इयतः इयति	ऐय	ऐयताम्	ऐयरः

क् in the case of प is changed to उर् by 8, p. 2. क्-क् क् by 1, p. 61-इक् by 3, p. 62-इय् by 4, p. 62. आ + इय् = ऐय्.

विज् *Par. 3rd pers.* वेवेक्ति वेविक्तः वेविजति । अवेविजम् अवेविज्व अवेविज्म  
 (1st pers.)

विप्	वेवेक्ति	वेविजाते	वेविजते	} <i>Present.</i>
Parasm	वेवेष्टि	वेविष्ट	वेविषति	
Âtm.	वेविष्टे	वेविषाते	वेविषते	

धान्यं मिमीते कुडवेन ।

अग्नौ समिधो जुहोत्यध्वर्युः ।

यथा मे पिता धर्मं न प्रजहातु तथा मे वरं देहि ।

येभ्यः सर्वे लोका अबिभयुस्तान् राक्षसानरण्ये रामोऽहन् ।

भर्त्रा सह पितुः समीपं गच्छन्ती जिह्मेभीत्यवदच्छकुन्तला ।

कृष्णश्चक्रमबिभर्तुर्जुनो गाण्डीवं दुर्योधनभीमसेनौ गदाम-  
 बिभृतामन्ये सर्वे योधाः साधारणं धनुरबिभरुः ।

\* Verbs implying fear and protection from danger govern the ablative of the object from which the fear or danger proceeds.

† See note ‡ p. 6 F. B.

ब्राह्मणोऽब्राह्मणो वा यः कोऽपि निर्धनोऽशक्तश्च भवेत्तस्मै  
धनं दत्त ।

रामभार्या जहाहि जहिहि जहीहीति त्रिविभीषणो रावण-  
मुपादिशत् ।

यस्मिन्कन्यामलंकृत्य वरमाहूय<sup>१</sup> तस्मै तां ददति स ब्राह्मो  
विवाह उत्तमफलकः ।

हरिचरणयोः प्रक्षिप्तोऽयं पुष्पाणामञ्जलिर्नः कल्याणं विधत्ताम् ।

पुगेहितास्तेषां गृहं गत्वा प्रथमं पादानवानेनिजुः पश्चात्स-  
मन्त्रकं कर्म व्यदधुः ।

ददाति द्रविणं भूतिं ददाति दारिद्र्यमर्थिनाम् ।

सोऽवदन्<sup>२</sup> कीर्तिं च शिरोऽवधति विद्विषाम् ॥

संदधाति धनुर्ज्यायां यदैवेषून् रुषान्वितः ।

तदैव तं भयाक्रान्ताः संधियन्ति धराधिपाः ॥

न जहाति सदाचारं स सदा चारणस्तुतः ।

उज्जिहीते जगज्जित्वा तस्य कीर्तिः सुरालयम् ॥

न क्लाम्यति दिनं कृत्स्नं ददानोऽपि धनं बहु ।

न च क्लामति संग्रामे निघ्नन् गजघटाशतम् ॥

न्यायप्रवृत्तो नृपतिरात्मानमपि च प्रजाः ।

त्रिवर्गेणोपसंधत्ते निहन्ति ध्रुवमन्यथा ॥

अधर्मान्नात्रसः पाप लोकवादान्न चाबिभेः ॥

दैवाद्विभीहि काकुत्स्थ जिहीहि त्वं तथा जनात् ।

मिथ्या मामभिसंक्रुध्यन्नवशां शत्रुणा हृताम् ॥

आनन्दं ब्रह्मणो विद्वान्न बिभेति कदाचन ॥

यद्ददासि विशिष्टेभ्यो यच्चाश्नासि दिनेदिने ।

तत्ते वित्तमहं मन्ये शेषं कस्यापि रक्षसि ॥

न बिभेति यदा चायं यदा चास्मान्न बिभ्यति ।

यदा, नेच्छति न द्वेष्टि ब्रह्म संपद्यते तदा ॥

<sup>१</sup> कृय् and दुह् when preceded by a preposition govern the accusative of the person or thing against whom or which the feeling is directed, and not the dative.

The sons of Dhṛitarāshṭra abandoned [हा] the cows and fled from the field of battle.

Janaka gave [दा] his daughter Sītā to Rāma, lie having bent the bow of S'iva.

Brave men do not fear [भी] their enemies.

I kept [या with नि] my money in that house that the king's men might not take it.

Make peace [या with सम्] with your powerful enemies, that your whole country may not be destroyed.

Art thou not ashamed [ह्री] to go about naked?

The Smṛitis command [या with वि] the remarriage of widows.

Why didst thou shut [या with पि or अपि] thy ears when Govinda was telling a story?

Women wear [या with परि] ornaments on their persons.

One should distinguish [विज् with वि] self-respect from meanness.

Wash [निज् with अव] thy hands and feet, and then begin thy Saundhyā-adoration.

The officers of the king measured [मा] the length of the land.

The hermits fill [वृ or पु] their gourds with water at the lake.

## VOCABULARY XI.

### Roots of the Third Conjugation.

दा *Parasm.* and *Ātm.* to give.

या *Parasm.* and *Ātm.* to hold, to

put, *with वि*, to execute, to do,

to command (as in religious

works); *with परि*, to wear; *with*

*सम्*, to make peace with, to put

or lay on, to fix on; *with अपि*

or *पि*, to shut; *with नि*, to place,

to keep; *with अव*, to attend.

निज् *Parasm.* and *Ātm.* to purify;

*with अव*, to wash.

वृ or पु *Parasm.* to fill.

भी *Parasm.* to fear.

भृ *Parasm.* and *Ātm.* to support,  
to bear.

मा *Ātm.* to measure.

विज् *Parasm.* and *Ātm.* to sepa-

rate, to distinguish; *with वि*.

विष् *Parasm.* and *Ātm.* to sur-

round.

हा *Ātm.* to go; *with उद्*, to go

upwards, to ascend.

हा *Parasm.* to abandon.

ह्री *Parasm.* to blush, to be

ashamed.

हु *Parasm.* to sacrifice.

**अञ्जलि** *m.* the cavity formed by joining the hands.

**अन्यथा** *adv.* otherwise.

**अन्वित** *past part. pass.* of **इ** with अनु, followed, accompanied with, full of.

**अर्धिन** *m. n. f.* a beggar.

**अवश** *m. n. f.* helpless.

**अशक्त** *m. n. f.* weak, unable.

**उत्तमफलक** *m. n. f.* (उत्तम *m. n. f.* good, excellent, फल *n.* fruit, and क *suffix*) of good fruit or result.

**काकुत्स्थ** *m.* a male descendant of Kakutsdha, Rāma.

**कृद्व** *m.* a measure of corn

कृ with अलम्, to adorn.

**कुल** *m. n. f.* whole, [with.

कृ with अभि and सम् to be angry

**गजघटाशत** *n.* (घटा *f.* an array, a host शत *n.* a hundred) a hundred arrays or hosts of elephants.

**गदा** *f.* a mace. [how.

**माण्डवी** *n.* the name of Arjuna's

**चारणस्तुत** *m. n. f.* (चारण *m.* a bard) praised by bards.

**त्रि** *adv.* three

**त्रिवर्ग** *m.* collection of three, viz. Dharma or religious merit, Artha or wealth, and Kāma or desires, or fulfilment of desires.

**दिनेदिने** *adv.* every day, day by day.

**दुर्योधनभीमसेनौ** *m. dual*, दुर्योधन and भीमसेन (*comp.*)

**इ** 1st conj. Parasm. with अव, to purify, to cleanse.

**औ** 4th conj. Parasm. with अव, to cut, to cut off.

**द्रविण** *n.* wealth, money.

**धनुर्ज्या** *f.* (ज्या *f.* the string [of a bow]) the string of a bow.

**धराधिप** *m.* (धरा *f.* the earth, अधिप *m.* a lord) lord of the earth, a king.

**यि** 6th conj. Parasm. with सम्, to make peace with.

**ध्रुवम्** *adv.* certainly.

**निर्धन** *m. n. f.* without wealth, poor.

**न्यायप्रवृत्त** *m. n. f.* (न्याय *m.* justice, uprightness, प्रवृत्त *past part.* of 'वृत्' with प्र to proceed) one whose conduct is just or upright. [become.

**पद** 4th conj. Ātm. with सम्, to

**प्रादुम्** *adv.* or *prep.* (used with verbs) visible, manifest.

**विभीषण** *m.* name of the brother of Ravana.

**ब्राह्म** *m.* a particular form of marriage in use among Brāhmanas.

**भयावन्त** *m. n. f.* (आवृणन्त *past part. pass.* of कम् with आ- overtaken, overcome) overcome by fear.

**मिथ्या** *ind. adv.* falsely.

**रामभार्या** *f.* the wife of Rāma.

**रुष** *f.* anger.

**लोकवाद** *m.* censure of people.

**विद्वस्** *pres. part.* of विद् to know, knowing. [sons).

**विशिष्ट** *m. n. f.* respectable (परव्यास *m.* the great author of the Mahābhārata, an epic poem.

**शकुन्तला** *f.* name of a lady, wife of a king named Dushyanta.

**शेष** *m. n.* remainder, all others.

समन्त्रकम् *adv.* by mantras, i. e.,  
by repeating mantras.

समिध् *f.* small sticks of a sacred  
tree, such as *udumbara*, to  
be thrown into the sacrificial  
fire.

साधारण *m. n. f.* ordinary.

सुरालय *m.* (सुर *m.* a god, आलय  
*m.* a place-of abode) the abode  
of the gods, heaven.

हन् *with* नि, to kill, to destroy, to  
ruin.

Battle-field रणभूमि *f.*

Bent नामित *past part. pass. of*  
*the causal of* नमः रामेण धनुषि  
नामिते 'Râma having bent the  
bow.'

Destroyed ध्वस्त *past part. of*  
ध्वंस, उच्छिन्न *past part. pass.*  
of छिद् *with* उद्.

Flee अय् *1st conj. Âtm. with*  
परा changed to पला.

Gourd कमण्डलु *m.*

Hermit, वानप्रस्थ *m.* यति *m.*

Length आयाम *m.*

Naked नग्न *m. n. f.*

Person शरीर *n.* देह *m.*

Remarriage पुनरुद्वाह *m.*

Rudeness अविनय *m.*

Sandhyâ-adoration संध्यावन्दन *n.*

Self respect स्वाभिमान *m.*

## LESSON XII.

### SEVENTH CONJUGATION.

1. In this conjugation, न् is inserted between the radical vowel and the final consonant before the strong, and न् before the weak terminations. The rules about the changes of letters given in Lessons IX. and X. ought to be observed in appending the terminations.

2. The original nasal of the root is dropped.

3. ने is inserted before the final of रुह् instead of न् when it is followed by the consonantal strong terminations.

### Parasmaipada.

Present--रुह् 'to obstruct'.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	रुहामि	*रुध्व	रुध्म
2nd „	रुहस्मि	रुध्व	रुध्व
3rd „	रुहति	रुध्व	रुध्वन्ति

रुह् + ति-रुह्य + ति by I. above-रुह्य + धि by II. p. 49-रुहद् +

\* न् is not changed to ण् when it is followed by a consonant of the dental class; as कुर्वन्ति.

धि or रुणद्धि by VI. p. 50; रुन्द्ः &c. similarly. In रुणत्ति, the ध् is changed to त् by note † p. 5 F. B.

*Imperfect.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अरुणधम्	अरुन्ध्व	अरुन्धम्
2nd „	अरुणत्-द्-	अरुन्द्धम्	अरुन्द्
3rd „	अरुणत्-द्	अरुन्द्धाम्	अरुन्धन्

3rd pers. sing. अरुणध्—the termination त् being dropped by I p. 57—अरुणत्-द् by II. p. 57. In the 2nd pers. sing. the द् is optionally changed to Visarga by III. p. 59. अरुन्द्धाम् &c. like रुणद्धि.

*Imperative.*

1st pers.	रुणधाहि	रुणधाव	रुणधाम
2nd „	रुन्द्धि	रुन्द्धम्	रुन्द्
3rd „	रुणद्	रुन्द्धाम्	रुन्धन्तु

See 4, p. 12 and 1, p. 49.

*Potential.*

1st pers.	रुन्ध्याम्	रुन्ध्याव	रुन्ध्याम्
2nd „	रुन्ध्याः	रुन्ध्यातम्	रुन्ध्यात
3rd „	रुन्ध्यान्	रुन्ध्याताम्	रुन्ध्युः

*Atmanepada.*

*Present.*

1st pers.	रुन्धे	रुन्ध्वहे	रुन्धमहे
2nd „	रुन्त्से	रुन्धाथे	रुन्ध्वहे
3rd „	रुन्धे	रुन्धाते	रुन्धते

*Imperfect.*

1st pers.	अरुन्धि	अरुन्ध्वहि	अरुन्धमहि
2nd „	अरुन्धा	अरुन्धाथाम्	अरुन्ध्वम्
3rd „	अरुन्ध	अरुन्धाताम्	अरुन्धत

*Imperative.*

1st pers.	रुण्धै	रुण्धावै	रुण्धामै
2nd „	रुन्ध्व	रुन्धाथाम्	रुन्ध्वम्
3rd „	रुन्धाम्	रुन्धाताम्	रुन्धताम्

*Potential.*

1st pers.	रुन्धीय	रुन्धीवहि	रुन्धीमहि
2nd „	रुन्धीथाः	रुन्धीयाथाम्	रुन्धीध्वम्
3rd „	रुन्धीत	रुन्धीयाताम्	रुन्धीरन्



अञ्-*Pres. 3rd pers. sing.* अनक्ति, the nasal being dropped by 2. p. 69, and ञ changed to क् by note\* p. 79 F. B.

*Imperf. 3rd pers. sing.* आनक्-न्. *Impera. 2nd pers. sing.* अङ्गि-

पिष्-*Pres. 3rd pers. sing.* पिनटि, the ति being changed to टि by note\* p. 21 F. B.

*Impera. 2nd pers. sing.* पिष् + धि by 1. p. 49-पिन्ष् + धि by 1. p. 69-पिन्ष् + टि by note\* p. 21 F. B.-पिन्द् + टि by VI. p. 50-पिण्ड् by VIII. p. 51.

*Imperf. 3rd pers. sing.* अपिनष् by 1. p. 69 and I. p. 57-अपि-नद्-द् by II. p. 57.

रिच्-*Parasm. Pres. 3rd. pers. sing.* रिणच् + ति-रिणक् + ति, by note\* p. 79. F. B.-रिणक्ति. *Impera. 2nd pers. sing.* रिङ्गि *Imperf. 3rd pers. sing.* अरिणक्-न्.

भिद्-*Parasm. Pres. 3rd pers. sing.* भिनत्ति. *Impera. 2nd pers. sing.* भिन्दि. *Imperf. 2nd pers. sing.* अभिनत्-द्-ः.

हिस्-*Impera. 2nd pers. sing.* हिन्धि, स् being dropped by 1. p. 35. *Imperf. 3rd pers. sing.* अहिनद्-द्. *2nd pers. sing.* अहिनत्-द्-ः by IV. p. 59.

तृह्-*Pres. 3rd pers. sing.* तृणेह् - ति by 3. p. 69-तृणेद् + ति-तृणेद् वि-तृणेद् + टि-तृणेदि just like लेदि p. 49, तृण्दः dual; तृ + न् + ह् + भन्ति-तृहन्ति by VIII. p. 51. Similarly, अतृणेद् like अलेद्.

दीनाय याचमानाय धनं ददतं मां मा रुन्धि .पापमेव त-  
सात्त्वामाश्रयेत् ।

किर्मारस्य शरीरं चूर्णवदपिनङ्गीमसेनः ।

रिपोः करिणां गण्डस्थलान्यभिन्दत वीराः ।

अद्यप्रभृति त्वां कोशागारे नियुनज्मि तदान्मनोऽधिकारेऽप्र-  
मत्तो भव ।

तस्यां तवानुरागमस्माकं पुरो व्यर्थं किं व्यनक्षि किं तेन  
लभेथाः । तामेव गच्छ ।

अरण्ये केचित्पशवोऽन्यान्हिंसन्त्यतस्तान्हिंस्रान्भुवन्ति ।

रेरे पान्था जाले निपतितोऽहम् । अत्रागत्य मे पाशांश्छिन्त ।

यत्किंचिल्लभसे तद्गुञ्जीथाः । अन्यस्य कस्यचिद्धनं मा गृह्य ।

न हिंस्यात्सर्वाणि भूतानीत्येतं विधिमक्षरशो जैना अनुसरन्ति ।

रघुः कियद्वस्विष्यते त्वयेत्यन्वयुङ्क्त ।  
 गत्रौ नाभुञ्जि मह्यं किञ्चिद्भक्षयितुं देहि ।  
 वन्ति सर्वाणि शास्त्राणि गर्वस्तस्य न विद्यते ।  
 विन्दते धर्मं सदा सद्भिस्तेषु पूजां च विन्दति ॥<sup>1</sup>  
 वृणाक्ति वृजिनैः सङ्गं वृक्ते च वृषलैः सह ।  
 वर्ज्यनार्जवोपेतैः स वर्जयति दुर्जनैः ॥ ,  
 न संपृणक्ति कृपणैः संपृक्ते न पृथग्जनैः ।  
 संपर्वति सदाचारैः संपर्वयति पण्डितैः ॥  
 नियुङ्क्ते गुल्मपालान् स नियोजति नियोगिनः ।  
 नियोजयत्यनीकस्थान् स्नयं चात्मनि युज्यते ॥  
 न हिनस्ति वृथा जन्तुंस्तृणान्यपि न हिंसति ।  
 तमेव हिंसयत्येकं यस्तदाक्षां विलङ्घते ॥  
 खिद्यतेऽसौ न भृत्येषु याचकेषु न खिन्दति ।  
 खिन्दते तेष्वेव ये द्रव्यं दीयमानं न गृह्णते ॥  
 प्रणिङ्क्ते दक्षिणीयानां विप्राणां चरणौ च सः ।  
 यत्पादौ मुकुटज्योत्स्नाजलैर्ननेक्ति राजकम् ॥  
 छिनत्ति संशयं शास्त्रे विदुषां सूक्तिभिस्सदा ।  
 छंदयत्यसिधाराभिर्विद्विषां मस्तकं च सः ॥  
 मनो नोद्विजते तस्य ददतोर्यमहर्निशम् ।  
 उद्विनक्ति तु संसारादसारात्तत्त्ववेदिनः ॥  
 केचिद्व्युत्सायं धावन्ति प्रव्युत्सायं च केचन ।  
 नाव्युत्सोऽपि धर्माय सर्वाभिप्रेतहेतवे ॥  
 पीडाकरममित्राणां कर्तव्यमिति शकजिन् ।  
 अग्नवीत् खड्गकृष्टश्च तस्या मूर्धानमच्छिनत् ॥  
 तृणेष्वि देहमात्मीयं त्वं वाचं न ददासि चेत् ॥  
 कामान्दुग्धे विप्रकर्षत्यलक्ष्मीं कीर्तिं सूते दुष्कृतं या हिनस्ति ।  
 तां चाप्येतां मातरं मङ्गलानां धेनुं धीराः सूनृतां वाचमाहुः ॥

<sup>1</sup> The following a vowel is changed to च्छ. This change takes place optionally when the vowel is long and at the end of a word or grammatical form, but after मा (negative particle) and औ (preposition) it is necessary.

I would cut down [ छिद् ] the branch of the tree if Hari should not prevent [ रुद् ] me.

He pounded [ धृद् ] those medicinal drugs to give them to his brother, who is ill.

Many Brâhmanas dined [ भुज् ] every day in the Vis'râma-palace with the last Brâhmana king.

A whirlwind destroys [ भञ्ज् ] trees and houses.

I laid open [ अञ्ज् with वि ] my griefs to (before) him, and his heart was melted\* with pity.

Let thy honour appoint [ युज् with नि ] him to the post of commander of the forces; he is a brave and skilful man.

Why do you prevent [ रुद् ] me [frdm] going to Kâs'î?

When and where dost thou dine [ भुज् ] usually?

We grind [ पिष् ] our corn with our hands in India; in England they grind by means of machines.

Whom shall I appoint [ युज् with नि ] to the office of counsellor?

I now particularise [ शिष् with वि ] the different kinds of brutes.

Do not destroy [ भञ्ज् ] all his hopes of prosperity.

The Yavana besieged [ रुद् ] Sâketa.

## VOCABULARY XII.

### *Roots of the Seventh Conjugation.*

अञ्ज् *Parasm.* to anoint; *with*  
वि, to make manifest, or lay  
open.

इन्द् *Ātm.* to kindle.

धृद् *Parasm.* and *Ātm.* to pound,  
to reduce to powder or dust.

खिद् *Ātm.* to be distressed, to  
be displeased or offended.

छिद् *Parasm.* and *Ātm.* to cut.

तृद् *Parasm.* to kill, to destroy.

पिष् *Parasm.* to grind.

यृद् *Parasm.* *with सम्*, to come  
in contact, to associate.

भञ्ज् *Parasm.* to destroy, to break.

भिद् *Parasm.* and *Ātm.* to split.

भुज् *Parasm.* to enjoy; *Ātm.* to  
dine, to eat.

युज् *Parasm.* and *Ātm.* to join;

\* Sanskrit idiom, was wet with pity.

<sup>1</sup> *with अनु*, to put a question to;  
*with नि*, to appoint; *with उद्*,  
 to endeavour, to exert.  
**रिन्** *Parasm.* and *Ātm.* to eva-  
 cuate.  
**रुन्** *Parasm.* and *Ātm.* to ob-  
 struct, to prevent, to besiege.

**विज्** *Parasm.* *with उद्*, to tremble,  
 to fear, to be disgusted. [*cuss.*  
**विद्** *Ātm.* to reason upon, to dis-  
**वृज्** *Parasm.* to avoid, to shun.  
**शिष्** *Parasm.* to distinguish;  
*with वि*, to particularise.  
**हिस्** *Parasm.* to kill, to destroy.

**अश्वरश्** *adr.* literally.  
**अगार** *n.* a house.  
**अयमभूति** *adr.* (अय to-day, and  
 प्रभूति from) from to-day, or  
 henceforward.  
**अधिकार** *m.* post, power, efficacy.  
**अनार्जवोपेत** *m. n. f.* (अन् not, आ-  
 र्जव *n.* straightness, straight-  
 forwardness, उपेत *past part.*  
*pass.* of इ *with उप* accom-  
 panied) not possessed of  
 straightforwardness; one who  
 is without straightforward-  
 ness.  
**अनीकस्थ** *m. n. f.* (अनीक *n.* an  
 army, स्था to stand) one in  
 the army, a soldier.  
**अन्य** *pron.* another.  
**अप्रमत्त** *m. n. f.* (अ and प्रमत्त  
 careless), not careless, careful.  
**अर्थिन्** *m.* a suppliant.  
**अलक्ष्मी** *f.* bad luck, poverty.  
**असार** *m. n. f.* (सार *m.* essence)  
 unsubstantial, unprofitable,  
 useless.  
**असिधारा** *f.* (धारा *f.* edge) the  
 edge of a sword.  
**अर्हन्निशम्** *adv.* day and night.  
**आत्मीय** *m. n. f.* one's own.  
**काम** *m.* desire.  
**कियन्** *m. n. f.* how much.  
**कीर्तिर** *m.* name of a giant.

**कृपण** *m. n. f.* mean, miserly,  
 little-minded.  
**कृष्** *1st conj. Parasm.* to draw;  
*with वि* and *प्र*, to make worse,  
 to reduce. [*sure-house.*  
**कोशगार** *n.* a store-house, a trea-  
**खङ्गकृष्ट** *m. n. f.* (खङ्ग *m.* a sword)  
 one who has drawn out his  
 sword.  
**खिद्** *4th conj. Ātm.* and *6th conj.*  
*Parasm.* to be distressed, to  
 be displeased or offended.  
**गणहस्थल** *n.* temples of an ele-  
 phant.  
**गुल्मपाल** *m.* (गुल्म *m.* a fort) pro-  
 tector or keeper of a fort.  
**गृध्र** *4th conj. Parasm.* to be-  
 greedy for, to covet.  
**चूर्ण** *m. n.* dust, powder; चूर्णवत्  
 like dust, to dust.  
**चेत्** *ind. if.* [*divide.*  
**छिद्** *10th conj.* to cut off, to  
**जैन** *m.* follower of Jina, a person  
 belonging to the Jaina sect.  
**तत्त्ववेदिन्** *m. n. f.* one who knows  
 the truth or real philosophy.  
**दक्षिणीय** *m. n. f.* deserving of  
 dakṣhiṇā.  
**दीन** *m. n. f.* poor.  
**दुष्कृत** *n.* a wicked deed, wicked-  
 ness, sin.

युज् *n.* wealth.  
 निज् 2nd conj. *Ātm.* with प्र, to wash.  
 नियोगिन् *m.* a minister, an officer.  
 पान्थ *m.* a traveller.  
 पाश *m.* a net, a snare.  
 पीडाकर *m. n. f.* that which gives pain.  
 पृच् 1st conj. *Parasm.*, 2nd conj. *Ātm.* and 10th conj. with सम्, to come in contact, to associate.  
 पृथग्जन *m.* a low person, a mean fellow.  
 प्रयुज् *m.* the god of love.  
 प्रफुल्ल *n.* welfare, prosperity, what is holy.  
 मन्तक *m. n.* the head.  
 मुकुटज्योत्स्नाजल *n.* (मुकुट *n.* a crown) the water [in the form] of the light or lustre of crowns.  
 मूर्धन् *m.* the head.  
 यत्पाद *m.* whose foot. [mind.  
 युज् 4th. conj. *Ātm.* to curb one's  
 युज् 1st conj. *Parasm.* and 10th conj. to unite; with नि, to appoint. [the kings.  
 राजक *n.* multitude of kings, all  
 विज् 1st conj. *Ātm.* with उद्, to

tremble, to fear, to be disgust-  
 विप्र *m.* a Brāhmaṇa. [ed.  
 वृज् 1st conj. *Parasm.*, 2nd conj. *Ātm.* and 10th conj. to avoid, to shun.  
 वृजिन *m.* a wicked person.  
 वृथा *adv.* in vain, uselessly.  
 वृषल *m.* a S'ūdra, a sinner, a reprobate.  
 शक्रजित् *m.* the conqueror of Śakra or Indra, the son of Rāvaṇa.  
 श्रि 1st conj. *Parasm.* and *Ātm.* with आ, to cling to, to go to, to resort to.  
 सदाचार *m. n. f.* (सत् *m. n. f.* good, आचार *m.* conduct) one whose conduct is good.  
 सर्वाभिप्रेतहेतु *m.* (अभिप्रेत *past part. pass.* of इ with अभि and प्र desired, aimed at) the cause of [the attainment of] all desired objects.  
 सुवृत् *m. n. f.* agreeable, pleasant.  
 मुक्ति *f.* (सु good, उक्ति *f.* speech) good words or speech, correct exposition.  
 हिस् 1st conj. *Parasm.* and 10th conj. to kill, to destroy. [ou-  
 हिंस *m. n. f.* murderous, carnivor-

Brāhmaṇa-king ब्राह्मणराज *m.*  
 Branch शाखा *f.*  
 Brute पशु *m.*  
 Counsellor मन्त्रिन् *m.* रीसचिव *m.*  
 Different विविध *m. n. f.*  
 Ill. रुग्ण *m. n. f.*  
 Medicinal drug औषधि *f.*  
 Office अधिकार *m.*

Pity दया *f.*, दयार्द्र *m. n. f.* melted  
 Post पद *n.* [with pity.  
 Śāketa साकेत *n.* name of a town.  
 Skilful चतुर *m. n. f.*, कुशल *m. n. f.*  
 Usually प्रायेण *ind. adv.* प्रायः  
*ind. adv.*  
 Viś'rāma-palace विश्रामप्रासाद *m.*  
 Whirlwind चक्रवात *m.* प्रवृत्तिवात *m.*

## LESSON XIII.

## NON-CONJUGATIONAL TENSES.

*Perfect.*

1. *General*.—The augment इ is prefixed to those non-conjugational terminations which begin with any consonant except व्, before they are applied to certain primitive\* roots. Such roots we will call *set* and the others *unit*. The number of the former is far greater than that of the latter; but the latter are more important, and are more generally to be met with in Sanskrit literature.†

2. The following are the terminations of the Perfect:—

\* *I. e.*, such roots as consist of one syllable only. There are derived roots such as those of the 10th conjugation (*e. g.* चोरय्, कथय्), causals &c. which are always *set*.

† The following verses separating the *set* from the *unit* roots may be learned by heart by the pupil as easier to be remembered than long lists —

उद्दन्तैर्यैतिरुक्षुशोस्नुशुश्रुडीङ्त्रिभिः । वृङ्वृन्भ्यां च विनेकाचोऽजन्तेषु निहताः ।  
स्मृता ॥ *I. e.*, amongst roots ending in a vowel, all consisting of one syllable with the exception of those that end in उद् and कृत्. (*e. e.*, long उ and long कृ) of यु and the others that follow are cut off from the lists of *set*. *I. e.*, again, of roots ending in a vowel those that end in उ and कृ and the others enumerated are *set*, and all the rest *unit*. डीङ्, *i. e.*, डी to the *Ātm.*, वृङ् *i. e.*, वृ *Ātm.*; वृञ् *i. e.*, वृ *Ātm.* and *Parasm.*

शक् पच् मुचि रिच् वच् विच् सिच् प्रच्छि त्यज् निजिर् भज् । भङ् भुज् भ्रज् मरिज् ।  
यज् युज् रुज् रञ् विजिर् म्रञ्जि सञ् म्रज् ॥ अद् क्षुद् म्विद् छिद् तुदि नुद् । पश्व भिद्  
विशतिर् विनद् । शद् सदी स्विद्यति । वक्निद् हदी कुप् क्षुधि वृथ्यनी । वन्धिर् युधि रुधि  
राधि व्यध् शुधः साधि सिध्यती ॥ मन्य हञ् आप् क्षिप् क्षुपि तप् तिपस्नुप्यति दृप्यती ।  
लिप् लृप् वप् शप् स्तप् मृपि यभ् रभ् लभ् गम् नम् यमो रमिः ॥ कुशिर् दशि दिशी  
दश मृश रिश रुश लिश विश रृशः कृपिः । निष् तुष् द्विष् दुष् पुष्य पिष् विष् शिष्  
क्षुष् धिष्यतयौ घसिः ॥ वसतिर् दह दिहि दुहो नह मिह रुह लिह वहिस्त्रया । अनुदाना  
हलन्तेषु भातवो व्यधिकं शतम् ॥ In these verses the *unit* roots are enumerated.  
For the exigencies of the metre some roots have an इ attached to them  
and some others have their conjugational sign and ति added on. The word  
अनुदान in the last line is equivalent to *unit*.

The statements made in these verses are true generally in non-conjugational tenses but in *special cases* they require modifications. The modifications necessary in the case of the perfect are noticed above in the text.

*Parasmaipada.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अ	व	म
2nd „	थ	अथुस्	अ
3rd „	अ	अतुस्	उस्

3. Here there are only three terminations, viz., थ, व, and म, capable of taking the augment इ. (a) In the case of कृ, रु, भृ, वृ, स्तृ, छृ, डृ, and श्रृ, they do not take it; while, (b) as applied to all other roots व, म, and थ do take इ; but (c) थ in the case of *anīt* roots ending in short ऋ does not admit it, while (d) after *anīt* roots with a final vowel or having an अ in them, it takes it optionally.

*Ātmanepada.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ए	वहे	महे
2nd „	से	आथे	ध्वे
3rd „	ए	आते	इरे

4. The learner will see that these terminations, with the exception of the singular and plural of the third person, are the same as those of the Present of the 2nd class of conjugations. Unaugmented ध्वे becomes द्वे when in a form it is preceded by any vowel except अ or आ. When it takes इ, it undergoes the change optionally when that इ is preceded by र्, इ, ए, व, or ह.

5. The terminations capable of taking इ do admit it after all roots except the eight enumerated above.

6. A few roots, such as गुण्, वृण्, निवृण्, 1st conj. 'to turn out auspiciously' or 'to regulate,' क्षम\*, मृम, क्षिन्, अञ्, स्यन्द, कृण्, गृण्, गाह्, रव्, नश्, नृण्, दण्, मुह्, लिह्, अश् 'to pervade,' &c., which are optionally *set* in all non-conjugational tenses, are so in the Perfect also. स्तृ, सृ, शृ, are also optionally *set* but in the Perfect they admit इ necessarily before all except थ.

7. *Base.* The initial consonant with the following vowel

\* In the case in which this root does not admit of इ the forms of the 1st pers. dual and plural are चक्षुष्वहे and चक्षुष्वहे; i. e. the म् is changed to ण्. The rule is that the final म् of a root is changed to न् when followed by व or म्.

is reduplicated according to the rules given in Lesson XI. An initial vowel is reduplicated without the following consonant.

8. The reduplicative इ is changed to इय्, and उ to उय्, when followed by a dissimilar vowel, and when it is not, the two vowels combine and form (long) ई, and (long) ऊ. The reduplicative इ of the root इ 'to go' is lengthened before the weak terminations of the perfect.

Thus उय्-उयय् by 7 above,—by 9 below उओय् and by this उवोय्. So इय्-इयय्-इयय्-इयेय्. When no Guṇa takes place we have उय्-उ-उय्-ऊय् and इय्-इयय्-ईय्; also इ-इइ-ईइ, and the last इ being changed to य् by 10, p. 37 we have ईयतुः-ईयुः.

9. The dual and the plural terminations of the Parasmaipada and all Ātmanepada ones are weak, and the singulars of the former strong. (a) The penultimate short vowel takes its Guṇa substitute before the latter, and (b) the final vowel and the penultimate अ take Vṛiddhi optionally in the first and necessarily in the third person singular. (c) In the 2nd person singular, the ending vowel takes Guṇa and the penultimate अ remains unchanged.

#### इय् Parasm.

	Sing.	Dual	Plur.
1st pers.	इवोय	इवयिव	इवयिम
2nd "	इवोयिथ	इवयथुः	इवथुः
3rd "	इवोथ	इवथतुः	इवथुः

इय्-इयय् by 7—इवोय by 9 (a)—इवोय, इवयिव—see 3 (b) p. 77.

#### Ātm.

1st pers.	इवये	इवयिवहे	इवयिमहे
2nd "	इवयिवे	इवयथे	इवयिध्वे
3rd "	इवथे	इवथते	इवथिरे

#### कृ Parasm.

1st pers.	चकार-चकार	चकृव	चकृम
2nd "	चकर्थ	चकथुः	चक
3rd "	चकार	चकतुः	चकुः

कृ-कृकृ-चकृ by 2 b. p. 61 and 2 c. p. 62—चकार-चकार by 9 (b) above—चकार-चकार. चकृव, चकर्थ &c. by 3 (a) p. 77.



*Atm.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	चक्रे	चक्रवहे	चक्रमहे
2nd "	चक्रेषु	चक्राथे	चक्रुद्वे
3rd "	चक्रे	चक्राते	चक्रिरे

For दे see 4, p. 77.

*नी Parasm.*

1st pers.	निनाय-निनय	निन्यि	निन्यिम
2nd "	निनयिथ-निनेथ	निन्यथु	निन्य
3rd "	निनाय	निन्यतुः	निन्युः

नी-नीनी by 7, p. 77-निनी-by 2 c. p. 62-निने by 9 (b) p. 78-निनाय  
3rd pers. sing. ; निनी-निन्यतुः by 1. p. 63. See also 3 (d) p. 77 and  
9 (c) above for निनयिथ-निनेथ-

*Atm* 1st pers. निन्ये-निन्यिवहे-निन्यिमहे &c.

गद 3rd pers. जगाद-जगदतुः-जगदुः &c. &c.

10 Roots ending in ऋ preceded by a conjunct consonant, and in (long) ऋ, and the roots जाय् and ऋ change the final vowel to its Guṇa, i.e., अर् before the weak terminations even of this tense. श, द, and प do it optionally, and shorten the vowel when they do not. ऋच्छ also changes its initial to its Guṇa.

*स्यु.*

1st pers.	सम्मार-सस्मर	सस्मरि	सस्मरिम
2nd "	सस्मरथ	सस्मरथुः	सस्मर
3rd "	सम्मार	सस्मरतुः	सस्मरुः

See 2 c. p. 61 and 3 (b) and (c) p. 77. शशार, शशरतुः-शशरतुः,  
शशरुः-शशरुः &c.

11. A few roots of the 6th conjugation such as कृद्, स्फुद्, वृद्, स्फुर्, नृ, and धू, do not take Guṇa or Vṛddhi even before strong terminations except those of the 1st and 3rd pers. sing. of the Perfect, the अय of the causal, and the इ of the 3rd pers. sing. of the Passive Aorist ; तृशोट, तृशुटिथ-

12. Some roots, such as अस् and ब्रू are defective, and have no forms for the non-conjugational tenses.

13. In the case of roots ending in आ, (a) the termination अ of the singulars of the 1st and 3rd person Parasmaipada, is replaced by औ. (b.) The final आ is dropped before the weak terminations beginning with a vowel, and before such as take the augment इ.

	ज्ञा.		
1st pers.	जज्ञौ	जज्ञिव	जज्ञिम
2nd "	जज्ञिथ-जज्ञाथ	जज्ञथुः	जज्ञ
3rd "	जज्ञौ	जज्ञतुः	जज्ञुः

ज्ञा-जज्ञा, and अ being changed to औ, we have जज्ञौ. आ being dropped before इथ (see 3 (d) p. 77), and the vowel terminations we have जज्ञ् + इथ = जज्ञिथ, and also जज्ञथुः &c.

14 The final ए, ऐ, and ओ of roots is 'replaced by आ before all terminations whatever, except those of the conjugal tenses and the present participle.

हृ-3rd pers. जगलौ-जगलतुः-जगलुः 2nd pers. जगलिथ-जगलाथ &c

15. (a.) भू, as reduplicated, assumes the form बभूव. (b.) The ज् of जि is changed to ग्, the ह् of हि to घ्, and the च् of चि to क् optionally, in the Perfect.

बभूव, बभूविथ; जिगाय-जिगय, जिग्यिव, जिगेथ-जिगयिथ, 3 (d) p. 77; जिघाय, चिघाय or चिचाय.

16. The penultimate अ of गम्, हन्, जन्, खन्, and घम्, is dropped before the weak terminations. ह् becomes घ् throughout, and जन् and घम् after dropping अ, become ज्ञ् and ख् respectively.

	हन्.		
	Sing.	Dual	Plur.
1st pers.	जघान-जघन	जघ्निव	जघ्निम
2nd "	जघनिथ-जघन्थ	जघ्नथुः	जघ्न
3rd "	जघान	जघ्नतुः	जघ्नुः

17 The base of ह् with अधि 'to study' is अधिजगा in the Perfect. अधिजगे, अधिजगाते, अधिजगिरे &c.

18. (a.) सृज् and दृश् substitute र् for क्, i.e., become स्रज् and द्रश्, when followed by a consonantal strong termination. (b.) These roots admit of इ optionally in the case of थ्.

सृज्-सृज्-ससृज्-ससृज् + थ्-सस्रज् + थ् by above-सस्रज् + थ् by IX. p. 52-सस्रज् + ठ् by note\* p. 21 F. B.—सस्रह्.

Similarly दृश्-द्रश्. Also सस्रजिथ and द्रदृशिथ. प्रच्छ-प्रच्छिथ-प्रमथ by 3 (d.) p. 77.

19. अद् substitutes च्स् optionally in the Perfect. When स् substituted च्स् takes इ necessarily before थ्. For the weak forms see 16 above.

20. The Perfect shows that the action took place at a very remote time, or that it was not witnessed by the speaker. It is generally used to narrate events of the remote past; and in the first person it shows something done by the speaker of which he was unconscious, or which he wants to hide by affirming the opposite.

बहु जगदं पुरस्तात्तस्य मत्ता कलिहम् ।

कलिङ्गेष्ववसः । नाहं कलिङ्गाञ्जगाम ।

पुरा किल दुष्यन्तो नाम राजा बभूव । स एकदा मृगायां कर्तुं वनमियाय । तं तस्य सैनिका अमात्याश्चानुजग्मुः । तस्मिन्कानने दुष्यन्तो बहून्मृगाञ्जघान । एकं मृगं पलायमानमनुसरन्मार्गे दिव्याश्रमपदं ददर्श । तस्य सैनिकाः पूर्वास्मिन्नेव स्थाने तस्थुः । कण्वस्यायमृषेराश्रम इति ज्ञात्वा तं प्रविवेश । प्रविश्य च को नु भो अत्रेति पप्रच्छ । कण्वस्य कृतिका दुहिता शकुन्तलाश्रमाद्बहिरागत्य दुष्यन्तं स्वागतं व्याजहार । शकुन्तलां चारुसर्वाङ्गीं दृष्ट्वा दुष्यन्तस्तां चकमे । तस्याः पाणिं गान्धर्वेण विधिना राजा जग्राह । अनन्तरं कंचित्कालं तावुभौ तस्मिन्नाश्रमे चिक्रीडतुः । रममाणं राजानं प्रेक्ष्य सैनिकाः पुरं निववृतिरे । राजापि पश्चात्त्वं नगरमुपययौ ।

कियद्वसु ब्राह्मणेभ्यो यूयं दद । न वयं तेभ्यः किञ्चिद्ददाम ।

उन्मादं वीक्ष्य पद्मानां कुमुदानां च मन्दताम् ।

क्षणिकत्वं विभूतीनां चेतसा निश्चिकाय सः ॥

शुश्राव रामस्तत्सर्वं प्रतस्थे च ससैनिकः ॥

तस्तनुर्जज्वलुर्मम्लुर्जग्लुर्लुलुठिरे क्षताः ।

मुमूर्च्छुर्ववमू रक्तं तत्पुष्पोभये भटाः ॥

जम्बुमाली जहौ प्राणान् ग्राव्णा मारुतिना हतः ॥ •

बमाण स न मे मायां जिगायेन्द्रोऽपि किं नृभिः ॥

A king named Gádhi gave [ दा ] his daughter to Richika, the son of Bhṛigu. •

( She gave birth [ ज् ] to a son, named Jamadagni.  
 Jamadagni married [ नी\* with परि ] Renukâ.  
 He once got very angry [ क्रुप ] with her for her indiscretion, and commanded [ दिश ] her sons to kill her.  
 None did [ कृ ] it except his youngest son Paras'urâma.  
 He cut off [ छिद् ] her head with his axe.  
 Jamadagni was pleased [ तुष ] with the act, and said [ आ Âtm. with अभि ] " O son, choose a gift."  
 Paras'urâma begged [ वृ ] that his mother might be restored to life again (revive), and be free from her sin.  
 Then said [ ह Âtm. with वि and आ ] Jamadagni, " So let it be," and Renukâ rose up [ स्था with उद् ] alive.  
 Some time after, king Kârtavîrya came [ गम् with आ ] to the hermitage. "

And he and his soldiers destroyed [ भञ्ज ] all the trees, laid waste [ उत्सर्ज् कृ ] the ground, and carried off [ हृ with अप ] the Rishi's cows. Paras'urâma was [ भू ] not at home. When he came, he fought [ युध Âtm.] with Kârtavîrya and killed [ हन् ] him.

When the sons of Kârtavîrya heard [ श्रु ] of this, they were very angry [ क्रुध ] and went [ गम् ] to the hermitage.

Observing Jamadagni alone, they discharged [ क्षिप् or मुञ्च ] arrows at him and killed him.

When Paras'urâma returned [ वृत् with नि ] home, he was enraged, and resolved [ चि with निस् ] to exterminate the Kshatriyas.

He asked [ प्रच्छ or युज् with अतु ] the sons of Kârtavîrya " Did you kill my father ? " " No ; we never killed him," said [ गद् ] they.

But Paras'urâma knew [ ज्ञा ] that they were guilty, and killed them and all other Kshatriyas.

\* All roots beginning with न् except नर्द्, नद्, 10th conj., नाथ्, नाथ्, नन्द-  
 नक्, नृ, and नृत् change the न् to ण् when preceded by a preposition containing र्. Between the र् and the न्, those letters only which are given in  
 note ॥ p. 15 F. B. may intervene and not others. According to some नाथ्  
 नृ, and नर्द् are not exceptions.

## VOCABULARY XIII.

उत् 1st conj. *Parasm.* to go.  
 उन्माद *m.* joy, bloom.  
 उपरि *adv.* above. [both sides.  
 उभय *pron. m. n. f.* belonging to  
 कृष्व *m.* name of a Rishi.  
 कम् 10th\* conj. *Ātm.* to love.  
 कलिङ्ग *m.* name of a country (in  
 the plur.)  
 कानन *n.* a forest.  
 कुसुद *n.* a night lotus.  
 कृतिका *f.* adopted. [raged.  
 कुर 4th conj. *Parasm.* to be en-  
 क्षणिकत्व *n.* momentariness.  
 क्षत *past part. pass.* of क्षण,  
 wounded.  
 गद् 1st conj. *Parasm.* to speak.  
 गान्धर्व *m.* a particular form of mar-  
 riage in which the only thing  
 essential is the mutual consent  
 of the bridegroom and bride.  
 गुप्† 1st conj. to protect.  
 प्रावत् *m.* a stone.  
 यम् 1st conj. *Parasm.* to eat.  
 चारुसर्वाङ्गी *f.* (चारु beautiful, स-  
 र्वाङ्ग all limbs) having all  
 limbs beautiful. [conclude.  
 चि with निम्, to determine, to  
 तम्बुमालिन् *m.* name of a Rākshasa.  
 ज्वद् 1st conj. *Parasm.* to be ar-  
 dent, to glow.

वृष् 4th conj. *Parasm.* to feel  
 thirsty.  
 दिव्याश्रमपद *n.* (दिव्य celestial,  
 आश्रमपद *n.* hermitage) beau-  
 tiful hermitage.  
 एप् 4th conj. *Parasm.* to be proud.  
 दु 1st conj. *Parasm.* to run.  
 उ *ind.* a particle showing doubt  
 or guess.  
 पद्म *n.* a lotus that blooms by day.  
 पलायमान (*pres. part.* of अय् 1st  
 conj. *Ātm.* to go, with परा, the  
 'रा being changed to ला) run-  
 ning.  
 पुरस्तात् *adv.* before, in front.  
 पूर्व *pron.* previous (person or  
 बहिस् *adv.* out. [thing).  
 भण् 1st conj. *Parasm.* to speak.  
 मन्दता *f.* dullness, withered con-  
 dition.  
 माया *f.* jugglery, deceitful tricks.  
 मूर्च्छे 1st conj. *Parasm.* to faint.  
 मृगाया *f.* chase, hunting.  
 म्ले 1st conj. *Parasm.* to grow  
 weary, to become faint or  
 रक्त *n.* blood. [languid.  
 रध्† 4th conj. *Parasm.* to hurt.  
 लुद् 1st conj. *Ātm.* to roll on the  
 ground.  
 वम् 1st conj. *Parasm.* to vomit.

\* The termination अय of the 10th conj. is optionally dropped in the non-conjugational tenses, in the case of this root. All other roots of this conjugation preserve the अय with the final अ dropped in all non-conjugational tenses and moods, except the Benedictive *Parasm.* and Aorist.

† आय् is optionally added to this and the other roots given in Art. I. p. 1, in the non-conjugational tenses and moods.

‡ रध् and वम् insert a न् after their अ before terminations beginning with a vowel; as ररन्व् *Perf.* 3rd pers. sing. The vowel here does not take Vṛiddhi because it ceases to be the penultimate when न् is inserted.

विभूति *f.* wealth, prosperity.  
 ससैनिक *m. n. f.* accompanied by  
 soldiers.  
 निर 1st conj. *Parasm.* to regu-  
 late, to turn out well or  
 auspiciously.

स्तन् 1st conj. *Parasm.* to cry,  
 to thunder. [affection to.  
 लिह 4th conj. *Parasm.* to bear  
 स्तु 2nd conj. *Parasm.* to flow.  
 स्र 1st conj. *Parasm.* to sound.  
 हत *past part. pass.* of हन्, struck.

Alive जीवन्ती *f. pres. part. act.*  
 of जीव सजीवा *f.* (जीव *m.* life  
 and स for सह *ind.* with).  
 Axe पद्म *m.* [Rishi.  
 Bhṛigu भृगु *m.* the name of a  
 Except ऋते *ind.*  
 Exterminate मृ 10th conj. *with*  
 उद् उन्मूलयितुम् *inf.*  
 Free मुक्त *past pass. part.* of मुच्,  
 मुक्ता *f.* ; to be free मुच् *pass.*  
 Gādhi गाधि *m.* the name of a  
 king.  
 Indiscretion व्यभिचार *m.* [Rishi.  
 Jamadagni जमदग्नि *m.* name of a

Kārtavīrya कर्तवीर्य *m.* the name  
 of a king killed by Parāśu-  
 rāma.  
 Named नाम *ind.* नाम्ना *instr. sing.*  
 of नामन्.  
 Never नैव *ind.* न कर्हिचित् *ind.*  
 Renukā रेणुका *f.* wife of Jama-  
 dagni and mother of Parāśu-  
 rāma.  
 Revive जीव *with* पुनर्.  
 Richika ऋचीक *m.* name of a  
 Rishi.  
 Very भृशम् *adv.*  
 Youngest कनिष्ठ *m. n. f.*

## LESSON XIV.

### PERFECT—continued.

1. When a root has an अ between two simple consonants, and the radical consonant is not changed in reduplication, the अ is replaced by ए and the reduplicative syllable dropped before the weak terminations, and before the थ् of the 2nd person singular of the Parasmaipada when it takes इ.

तन्.

	Sing.	Dual	Plur.
1st pers.	ततान-ततन	तेनिव	तेनिम
2nd „	तेनिथ	तेनथुः	तेन
3rd „	ततान	तेनथुः	तेतुः

तन् meets all the conditions in the rule ; नन् does not, because it has a conjunct consonant; and गद् and भण्, because in the reduplicative syllable their initial consonants become ज् and ह् respectively.

Therefore we have

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>3rd pers.</i>	ननन्द	ननन्दतुः	ननन्दुः
"	जगद	जगदतुः	जगदुः
"	वभाण	वभाणतुः	वभाणुः

and not नेन्दतुः, गेदतुः, भेणतुः, &c.\*

*2nd pers. sing.* of पञ्, पेचिथ-पपचथ ; of शक्, शेकिथ-शशकथ. थ takes इ optionally by 3 (d.) p. 77. When it does take it, the above change takes place, and not when it does not. च् is changed to क् by note\* p. 79 F. B.

2. The roots त्, फट्, भज्, वप्, and राप् when it means 'to offend,' change their अ् or आ् to ए् similarly, and ज्, भम्, वम्, फग्, राज्, भ्राज्, भ्राश्, भ्लाश्, म्यम्, and स्वन् do it optionally.

The roots here enumerated do not come under the general rule in 1.

तन्तु by 2 c. p. 62-तन्तु + अन्तुः by 10 p. 79, and by the above नेन्तुः. So त्रेपे-त्रेपाते &c. वत्राम-वत्रमतु or भ्रमतुः-वत्रमुः or भ्रेमुः &c.

3. Roots beginning with व् and शस् and दद् do not undergo this change.

वम्-*3rd pers.* वत्राम-वत्रमतु-वत्रमुः.

4. The following roots and some others change their य्, र्, and इ्, to इ, उ and ऋ respectively before weak terminations generally—\*वच्, यज्, वप्, वह्, वन् *1st conj.*, वे, व्ये, हे, शि, वद्, म्वप्, ज्या, वश्, व्यच्, प्रच्छ्, व्रश्, भ्रम्ज्, ग्रह् and व्यथ्. From this list प्रच्छ्, व्रश्, and भ्रम्ज् are to be removed in the case of the Perfect. This change or the vowel so substituted is called *Saṁprasāraṇa*.

5. Before the strong terminations of the Perfect, *Saṁprasāraṇa* takes place in the reduplicative syllable only. The reduplicative syllable of व्यथ् is वि throughout.

6. The vowel following a *Saṁprasāraṇa* is dropped.

7. When the two members of a conjunct are capable of taking *Saṁprasāraṇa*, the latter only takes it.

\* This change does not take place when the first eleven of the roots in the text are followed by the weak terminations of the conjugational tenses, where possible.

## यञ्.

	Parasm.			Ātm.		
	Sing.	Dual	Plur.	Sing.	Dual	Plur.
1st pers.	इयाज-इयज	ईजिव	ईजिम	ईजे	ईजित्रहे	ईजिमहे
2nd „	इयजिथ-इयष्ठ	ईजथुः	ईज	ईजिषे	ईजाथे	ईजिध्वे
3rd „	इयाज	ईजतुः	ईजुः*	ईजे	ईजाते	ईजिरे

यञ्-ययञ्-इअयञ् by 5-इयज् by 6-इयाज. यञ्-इज् by 4 and 6-इइज्-ईज् + अतुः-ईजंतुः. यञ्-इयजिथ or इयज् + थ by 3 (d.) p. 77-इयष् + थ by IX. p. 52-इयष् + ठ-इयष्ठ by note\* p. 21 F. B. व्यध्-व्यध्वध्-विअ-व्यध् by 5 and 7-विव्यध् by 6-विव्याध. स्वप्-स्वस्वप्-सुस्वप्-सुष्वप् + अ-सुष्वाप. व्यध्-विध्-विविध् + अतुः-विविधतुः. स्वप्-सुप्-सुषुप् + अतुः-सु-पुपतुः. वच्—3rd pers. Parasm. उवाच, ऊचतुः, ऊजुः—2nd pers. sing. उवाचिथ or उवकथ. Ātm. ऊचे, ऊचाते, &c.

I. (a) The *ह* of the roots *दुह्*, *सुह्*, *सुह* and *स्निह* is optionally changed to *घ*, i. e., to *घ* or *द* when it is followed by any consonant except a nasal or a semi-vowel or by nothing.

*मुमोहिथ*, *मुमोह* + थ (by 6, p. 77)=*मुमोद* + थ or *मुमोप्* + थ=*मुमोद* or *मुमोप्*.

(b) The final *ह* of *नह* is changed to *घ* under the same circumstances; *नेहिथ*, and *ननह* + थ *ननध्* + थ=*ननद*.

II. When the *ह* of *वह* is dropped by III. p. 49, the preceding *अ* or *आ* is changed to *ओ*.

*वह-ववह-उवह* + थ-*उवद* + थ by I p. 48—*उवद* + थ by II. p. 49-*उवद* + द by note\* p. 21 F. B.—*उवद* by III. p. 49, but by this *उवोद* instead of *उवाद*.

S. (a). The modified base of *वे* Parasm. and Ātm., to 'weave,' before the strong terminations of the Perfect is *उवप्*, and *ऊप्* or *ऊज्* before the weak; and that of *व्ये* Parasm. and Ātm., to 'cover,' is *विव्यप्* before the former and *विवी* before the latter. *उवप्* admits *ह* before थ.

Otherwise, 14. p 80 would be applicable. *व्ये-व्येव्ये-वहव्ये* by 7-*विव्ये* by 6-*विव्ये*+अ-*विव्याय* So also *वे* in the strong forms.

\* Roots beginning with *स्* followed by a vowel or a dental, and the roots *म्वह्*, *सिद्*, *स्वद्*, *स्वह्*, *स्वप्*, and *स्नि* change their *स्* to *ष्* when preceded generally in the same word or grammatical form by any vowel except *अ* or *आ* or a guttural. *सेक्*, *मृप्*, *सृज्*, *सृ*, *स्तु*, and *स्न्यै* are exceptions.



(b). The base of ह् *Parasm.* and *Ātm.*, to 'call or challenge,' is ह् throughout; and of शि. शु.

*I.e.*, they take *Saniprasāraṇa* before the strong terminations of the Perfect also. ह्-हृङ्-हृ by 6 above.

(c). वे and शि are also conjugated from the unmodified base वे-वा by 14, p. 80—ववा-ववौ, ववतु, ववुः, by 13 (a) & (b) p. 79.

9. अद्, क् and व्ये admit of इ necessarily before य.

2nd pers. sing. आरिथ 3rd pers. आर-आरतुः-आरः.

10. मस्त् and नश् insert a न् after their अ before strong terminations beginning with a consonant.

11. (a.) The Perfect of roots beginning with any vowel (except अ or ओ) which is itself long, or being short is followed by a conjunct consonant, is formed by adding आम् to the root and then appending the forms of the reduplicate Perfect of कृ, भू, or अस्. कृच्छ् is an exception. (b). The Perfect of roots of the 10th conjugation, causals, desideratives, and other derived roots, or, generally, of roots of more than one syllable, is also formed in this way.

This is called the Periphrastic Perfect.

(c.) When a root is *Ātmanepadi*, it takes the *Ātmanepada* forms of कृ, and a *Parasmaipadi* root takes the *Parasmaipada* forms.

ईश *Ātm. a.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ईशांचक्रे	ईशांचकृवहे	ईशांचकृमहे
2nd „	ईशांचकृषे	ईशांचकृथे	ईशांचकृद्भे
3rd „	ईशांचक्रे	ईशांचकृते	ईशांचकृरिरे

Also ईशामास, ईशांचभूव, &c.

कथ 10th conj. *Parasm. b.*

1st pers.	कथयांचकार-चकर	कथयांचकृव	कथयांचकृम
2nd „	कथयांचकर्थ	कथयांचकृथुः	कथयांचकृः
3rd „	कथयांचकार	कथयांचकृतुः	कथयांचकृः

Also *Ātm.*, कथयांचक्रे, &c.

अय is retained in most of the non-conjugational tenses. (See note\* p. 83.)

12. (a.) द्य, अय, कास्, and आस् take the Periphrastic Perfect necessarily, and उष्, विद्, and जाय् optionally.

• (b.) भी, ह्री, भृ, and हृ also take it optionally, but the base of these is reduplicated as in the 3rd conjugation and then आम् and the helping verb appended.

13. आम् is a strong termination, wherefore the final vowel and the penultimate short except that of विद् take their Guna before it.

विभयांचकार, जिह्यांचकार, विभरांचकार, &c.

14. (a.) If the reduplicative syllable consists of अ only the अ is lengthened.

(b.) Roots beginning with अ and ending with a double consonant, and those with an initial क् and the root अश् to 'pervade,' insert न् after the reduplicative syllable.

	<i>Sing.</i>	<i>Deal</i>	<i>Plur.</i>
अर्द् 3rd pers.	आनर्द्	आनर्दतुः	आनर्दुः
अन्त् "	आनन्त्	आनन्ततुः	आनन्तुः
क्कम् "	आनृजे	आनृजते	आनृजिरे

15. श् takes the Parasmaipada terminations in all non-conjugational tenses, except the Aorist and the Benedictive.

16. The passive of the Perfect is formed by making up the forms according to the rules given in these two lessons, and appending the Âtmanepada terminations, whether the root is Parasmaipadi or Âtmanepadi in the active.

गतायां रात्रौ सुप्ता वयं किल बहु विलेपिम ।

युधिष्ठिरेण पृष्ठो लोमशोऽगस्त्यस्य प्रभावं कथयामास ।

कृतयुगे कालेया इति विभ्रुता दानवा वृत्रं समाधित्य महीं स्वर्गलोकं च भृशं पीडयांचक्रुः । नैतत्कर्तुमानर्हुस्ते ।

तान्हन्तुं सेन्द्रा विबुधा न शक्नुः ।

ते ब्रह्माणमुपसंगम्योचुर्भगवन्नाखिलं त्रैलोक्यं दानवैरर्थते किमत्र करवामहे ।

परमेष्ठ्युवाच भो देवा दधीचमृषिं गत्वा तस्यास्त्रीनि याच-  
ध्वम् । तेषां वज्रं कृत्वा वृत्रं हत ।

तथेति प्रतिज्ञाय ते सर्वे दधीचस्याधममुपययुः ।

तमृषिं देवाः प्रणेमुस्तस्यास्थीनि च ययाचिरे ।

ततः स महात्मा त्रैलोक्यस्य हितायात्मनः प्राणानुत्ससर्ज ।

तस्य परासोरस्थीनि देवा जगृहुस्त्वष्टारं च गत्वा तं\* तेषामुग्रं  
वज्रं कारयामासुः ।

ततस्त्वष्टा शक्रमुवाचैतद्रूढीत्वा वृत्रं जहि ।

इन्द्रेण सहिता देवा रोदसी आवृत्य तिष्ठन्तं कालेयैरभिरक्षितं  
च वृत्रमासेदुः । तांश्च युद्धायाजुहुविरे ।

तैः सह देवानां तुमुलं युद्धं समापेदे । रजोभिः सर्वा दिशो  
व्यानशिरे । दानवेभ्यश्च देवा भृशं त्रेसुः ।

इतस्ततः प्रधावतां तेषां वेगं देवा दौर्बल्यान्न सेहिरे भीताश्च  
पलायामासुः ।

तादृशांस्तान्दद्रेन्द्रो विष्णुं शरणं वव्राज ।

ततो विष्णुरात्मनस्तेज इन्द्रे निदधे देवाश्च महर्षयश्चापि तथा  
विदधिरे ।

ततो रणधुरामेकोऽपीन्द्र उवाह ।

स वृत्रस्य वधाय महद्वज्रं मुमोच । तेन हतो वृत्रो भूमौ  
सुप्वाप ।

कोट्या कोट्या पुरद्वारमेकैकं रुरुधे द्विषाम् ॥

तत्कर्म वालिपुत्रस्य दृष्ट्वा विश्वं विसिष्मिये ।

सन्नेसू राक्षसाः सर्वे बहु मेने च राघवः ॥

सुग्रीवो मुमुदे देवाः साध्वित्यूचुः सविस्मयाः ।

बिभीषणोऽभितुष्टाव प्रशशंसुः प्लवंगमाः ॥

राघवो न दयां चक्रे दधुर्धर्यं न केचन ।

मन्त्रे पतङ्गवद्विरहाहेति च विचुकुशे ॥

प्राणा दध्वंसिरे गात्रं तस्तम्भे च प्रिये हते ।

उच्छश्वास चिराद्दीना रुरोदासौ ररास च ॥

\* See 12. Lesson XXI.

† This stanza refers to the state of Sitâ when she saw her husband, Râma, lying on the ground, as if dead, under the influence of Indrajit's missile. The next two stanzas are her words of lamentation on the occasion.

लोहबन्धैर्बबन्धे नु वज्रेण किं विनिर्ममे ।  
 मनो मे न विना रामाद्यत्पुस्फोट सहस्रधा ॥  
 उत्तेरिथ समुद्रं त्वं मदर्थेऽरीञ्च जिहिंसिथ ।  
 ममर्थं चातिघोरां मां\* धिग्जीवितलघूकृताम् ॥ †  
 मालिन्यं मार्जयामास चन्द्रमस्तिमिरैः कृतम् ।  
 खलैर्दत्तं मृषा दोषमिव सत्पुरुषः सताम् ॥

ऐन्द्रेण ह वै महाभिषेकेण संवर्त आङ्गिरसो मरुत्तमाविक्षि-  
 तमभिषिषेच । तस्मादु मरुत्त आविक्षितः समन्तं सर्वतः पृथिवीं  
 जयन्परीयायाश्वेन च मध्येनेजे । तदप्येष श्लोकोऽभिगीतः ।  
 मरुतः परिवेष्टारो मरुत्तस्यावसन्गृहे । आविक्षितस्य कामप्रेर्विश्वे  
 देवाः सभासद् इति ॥

When the leader of the Kaleyas was killed [ हन् pass. ] they fought [ युय् ] desperately, but the gods subdued [ जि ] them at last.

They then held [ मन्त्र् or मन्त्रं कृ ] a consultation and resolved [ चि with निस् ] to destroy the universe.

They thought [ मन् ] the death or destruction of all Rishis and Brahmanas to be the best means to that end, for the universe depended [ श्रि with आ or लम् with अव ] on the religious austerities they went through [ तप् or चर ] and the sacrifices they performed [ तन्, or ह with आ ].

They, therefore, concealed [ छद् with प्र ] themselves during the day in the sea, and at night stalked [ चर ] abroad, killed [ हन् ] a great many Brāhmanas, and tormented [ पीर or अर्ह ] all people.

The hermitages of Vasishṭha, Bhārgava, and other Rishis were laid waste [ साद् caus. with अव ] and rendered [ कृ ] tenantless; afterwards they burnt [ दह ] them.

\* The indeclinable *षिक्* governs the accusative.

† ऐन्द्रो महाभिषेकः was a particular form of coronation according to which Indra was crowned king by the gods. That same form, when used in the case of mortal kings, rendered them invulnerable, and enabled them to conquer the whole earth.

‡ तद् is here equivalent to तस्मात्.

No men sacrificed [ यज्ञ ], and the gods were afraid [ भी or ब्रह्म ].

They did not know [ ज्ञा ] who did all this, and so went [ गम् with उप ] to Vishnu and begged [ याच् ] his assistance.

Vishnu told [ कथ or वक्ष् ] them that the Kāleyas did this at night and lay concealed in the sea during the day.

He commanded [ दिश with आ ] them to go to Agastya and request him to drink off the sea.

The gods went [ इ with उप ] to the sage, bowed [ नम् with प्र ] to him, and praised [ स्तु or शंस with प्र ] his might.

He asked [ प्रच्छ ] them the purpose of their visit.

This they told [ कथं ] him; whereupon Agastya went [ या ] to the sea, and the gods followed [ इ or वा with अनु ] him. He drank [ पा ] the sea, and the Kāleyas were drawn [ कृष् with आ ] out from their place of refuge.

Then a battle took place [ पद् with सम् and आ ] and the gods killed [ हन् ] them.

#### VOCABULARY XIV.

अगम्य *m.* the name of a sage.

अतिघोर *m. n. f.* very horrible or wicked.

अन्ततः *adv.* at last.

अभिगीत *past part. pass.* of गे 1st conj. *Parasm.* with अभि, sung.

अर्थे *with प्र* 10th conj. *Ātm.* to request.

अर्ह 1st and 10th conj. to afflict, to torment.

अश 5th conj. *Ātm.* with वि to pervade.

अस्थि *n.* a bone.

आङ्गिरस *m.* a descendant of अङ्गिरस.

आविशित *m.* the son of अविशित.

इ 2nd conj. *Parasm.* with परि, to circumambulate.

इतस्ततः *adv.* to and fro.

उ a particle. [ severe.

उग्र *m. n. f.* austere, keen,

उष् 1st conj. *Parasm.* to burn.

एकैक *pron. m. n. f.* one by one, each one.

ऐन्द्र *m. n. f.* belonging to Indra.

काममि *m.* one whose desires are fulfilled.

कारय *caus.* of कृ to cause anything to be done.

कालेय *m.* name of certain giants.

कृतयुग *n.* the first of the four ages according to Hindu mythology.

कृश 1st conj. *Parasm.* with वि, to cry out.

वे 1st conj. *Parasm.* to go, to stalk abroad.

चिरात् *adv.* after a long time.

छद् 10th conj. with प्र, to conceal anything.

जीवितलपृक्त *m. n. f.* disgraced or degraded by life or by continuing to live.

नर् 1st conj. *Parasm.* to perform religious austerities.

तारश *m. n. f.* like that.

तिमिर *m. n.* darkness, dark.

तुमुल *m. n. f.* violent, tumultuous.

त्रस् with सम्, to be afraid.

त्रैलोक्य *n.* the three worlds.

दद् 1st conj. *Ātm.* to give.

रुषीष *m.* the name of a Rishi.

दय् 1st conj. *Ātm.* to have compassion.

दानव *m.* a demon.

दिश् *f.* direction.

हीन *m. n. f.* helpless, poor.

दोष *m.* censure or calumny.

दौर्बल्य *n.* weakness.

धिक् *ind.* lie upon †

पतङ्गवत् *adv.* like moths.

परमेष्ठिन् *m.* the god Brahmā.

परासु *m. n. f.* dead.

परिवेष्ट् *m.* one who distributes food at the table.

पुरद्वार *n.* the gate of a city.

प्रभाव *m.* prowess, greatness.

प्लवंगम *m.* a monkey.

फण् 1st conj. *Parasm.* to go.

फल् 1st conj. *Parasm.* to bear fruit.

बहु *adv.* highly, much.

विभीषण *m.* name of a brother of Râvana and ally of Râma.

†भ्रज् 6th conj. *Parasm. & Ātm.* to bake.

भ्राज् 1st conj. *Ātm.* to shine.

भ्राश् 1st conj. *Ātm.* to shine.

भ्लाश् 1st conj. *Ātm.* to shine.

मदर्धे *adv.* for me.

मन्त्र् 10th conj. *Ātm.* to hold a consultation, to consult.

मरुत् *m.* a god.

मरुत् *m.* name of a king.

महाभिषेक *m.* (महत् *m. n. f.* great and अभिषेक *m.* sprinkling water as on the head of a king when he is crowned), great coronation.

मालिन्य *n.* darkness, dirtiness.

मृज् 10th conj. to wipe off.

मृषा *ind.* falsely.

मेघ्य *m. n. f.* fit or destined to be sacrificed.

रस् 1st conj. *Parasm.* to scream.

रोदसी *n. dual*, heaven and earth.

रुप् 1st conj. *Parasm.* with वि, to lament.

रुम् with अव् 1st conj. *Ātm.* to depend on.

रोमश *m.* the name of a Rishi.

\* See Lesson XVI., Art. 22.

† This root has two bases भ्रज् and भर्ज् in all non-conjugational tenses except the Benedict. *Parasm.* The स् of भ्रज् is changed to ज् when not dropped (X, p. 53)

लोहबन्ध *m.* (लोह *m. n.* iron, बन्ध *m.* a bond, a fetter) a fetter of iron.

वज्र *m. n.* adamant.

वालिपुत्र *m.* the son of Vāli, a monkey chief.

विबुध *m.* a god.

विश्रुत *m. n. f. past part. pass. of*

श्रु *with* वि, famous, famed as.

विभे देवाः *m. plur.* all the gods.

वेग *m.* speed, velocity.

वज्र *m.* a name of Indra.

अश्रि *with* आ, to depend on.

संवर्त *m.* the name of a priest.

सत्पुरुष *m.* a good man.

सभासद् *m.* a member of an assembly or court.

समन्तम् *adv.* round about.

सर्वतः *adv.* in every direction.

सविस्मय *m. n. f.* with wonder, wondering. [parts.]

सहस्रधा *adv.* into a thousand

साधु *adv.* well.

सुग्रीव *m.* name of a monkey chief and ally of Rāma.

ह्युक् *with* उद्, to abandon.

सेन्द्र *m. n. f.* with Indra.

स्तु *with* अभि, to praise.

स्कुद् *6th conj. Parasma.* to break, to split asunder.

Death वय *m.*

Desperately प्रसन्न *ind. adv.* आत्मनिरेषम् *adv.* साहसेन *instr.* used as an *adv.*

Destroy छिद् *7th conj. with* उद्,

सुद् *10th conj. with* नि; उच्छे-

तुम् *inf.* निषदयितुम् *inf.* [साद् *m.*

Destruction ध्वंस *m.* नाश *m.* अव-

End कार्य *n.* फल *n.*; फलावाप्ते

*dat.* for the attainment of the fruit or end.

Means उपाय *m.* अभ्युपाय *m.*

Might प्रभाव *m.*

Place of refuge आश्रयस्थान *n.*

Purpose प्रयोजन *n.*

Religious austerities तपांसि *plur.*

Tenantless निर्जन *m. n. f.*

Visit आगमन *n.* आगम *m.*

## LESSON XV.

### Part I.

#### FIRST AND SECOND FUTURES AND CONDITIONAL.

##### 1.—FIRST FUTURE.

1. To the root should be added the affix *त्*, before which the final vowel or the penultimate short takes Guna. Nominative forms of the nouns thus made up are to be considered as the forms of the third person; and in the first and second persons, the corresponding forms of the Parasmaipada Present tense of अस् should be appended to the nominative singular. When a root is Ātmanepadi, the Ātmanepada forms of अस् should be added.

2. To the affix **तृ**, **इ** is to be prefixed after *Set* roots, and optionally after those that are optionally *Set*. *Anit* roots, of course, do not admit it. The roots **इष्**, **सह**, **लुभ्**, **रुष्**, and **रिष्** admit of **इ** optionally before **तृ**.

3. The augment **इ** in the case of the root **वृह** is long in all non-conjugational tenses except the Perfect. **वृ** and roots ending in **क्** (long) optionally lengthen it in all non-conjugational tenses except the Perfect, Benedictive *Âtm.*, and Aorist *Parasm.*

4. *Anit* roots having **क्** for their penultimate change it to **र** optionally, when followed by a strong\* termination beginning with a hard consonant; as, **स्पृश्**, **स्पृष्टां** or **स्पृष्टा**. For **सृज्** and **रश्** see 18, p. 80; **सृज्-सृष्टा**, **रश्-द्रष्टा**.

5. When the **इ** of **सह** is dropped by III. p.49, the preceding **अ** or **आ** is changed to **ओ** as that of **वृह** in the same circumstances. (See II. p. 86 ).

*Parasm.*

**भृ-**

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	भवितास्मि	भवितास्वः	भवितास्मः
2nd „	भवितासि	भविताम्हः	भवितास्थ
3rd „	भविता	भवितारौ	भवितारः

**सह-सह** + **ता-सद** + **ता-सद** + **धा-सद** + **दा-सादा-सोदा** by 5 above; **वृह** similarly **वोदा**. **लभ्** + **ता-लभ्** + **धा-लब्धा**. **दृह्** + **ता-दृष्** + **ता-दृष्** + **धा-दृग्धा**. **नह्** + **ता-नर्** + **ता** by I (b) p. 86—**नर्** + **धा-नदा**; **सृज्** + **ता-सृज्** + **ता** by 18, p. 80—**सृज्** + **ता-सृज्** + **दा-सृष्टा**; **स्पृ-स्पृष्टा** or **सृष्टा**.

*Âtm.*

**भृ-**

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	भोदिताहे	भोदितास्वहे	भोदितास्महे
2nd „	भोदितासे	भोदितासाधे	भोदिताध्वे
3rd „	भोदिता	भोदितारौ	भोदितारः

See 2 p. 34-35.

\* I. e. any termination which occasions a Guna or Vriddhi change in the preceding.



## II.—SECOND FUTURE.

1. The terminations of this tense are made up by prefixing **स्य** to those of the Present. The augment **इ** is to be prefixed to **स्य**, or not, or optionally, according to the nature of the root. Before the terminations, the final vowel and the penultimate short, take **Guṇa**.

1. The final **स्** of a root is changed to **त्** when followed by a "non-personal termination with an initial **स्**."

2. After **गम्** *Parasm.*, **हन्** and roots ending in **ञ्**, **इ** is to be prefixed to **स्य** in this tense, though these roots are *Atiṭ* and optionally, after **कृत्** and **वृत्**, though they are *Set*.

3. **कृष्**, **वृत्**, **वृश्**, **भृष्** and **स्यन्द्** are optionally *Parasmaipadi* in the second Future, and when so, the **स्य** does not take **इ** as appended to them. This holds good in the case of **कृष्** in the first Future also.

	लभ्.		
	Sing.	Dual	Plur.
1st pers.	लप्स्ये	लप्स्यावहे	लप्स्यामहे
2nd „	लप्स्यसे	लप्स्येथे	लप्स्यध्वे
3rd „	लप्स्यते	लप्स्येते	लप्स्यन्ते
	भृ.		
1st pers.	भविष्यामि	भविष्यावः	भविष्यामः
2nd „	भविष्यसि	भविष्यथः	भविष्यथ
3rd „	भविष्यति	भविष्यतः	भविष्यन्ति

लभ् + स्य-लप् + स्य-ते-लप्स्यते; दिश् + स्य-देश-देष्-देक्-देक् + प्यति-दक्ष्यति; दृह् + स्य-दोह्-दोष्-दोक्-दोक् + प्यति-दोक्ष्यति; दृश् + स्य-दृश् by 18, p. 80-द्रष्-द्रक्-द्रक् + प्यति-द्रक्ष्यति; लृप् + स्यति-लृप् or लृप् by 4 p. 94-लृप्स्यति or लृप्स्यति; वृष् + स्य-वर्ष्-वर्वे-वर्त्स्यति or वर्त्स्यति by 3 above.

## III.—CONDITIONAL.

1. In the Conditional, the terminations of the Imperfect are appended to **स्य**, instead of those of the Present. The temporal augment **अ** is to be prefixed to the root; in other

\* By this expression are meant all terminations with the exception of those which express number and person as **मि**, **सि**, **नि**, &c. and one or two others.

respects the forms are exactly like those of the second Future.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अलप्स्ये	अलप्स्यावहि	अलप्स्यामहि
2nd „	अलप्स्यथाः	अलप्स्येताम्	अलप्स्यध्वम्
3rd „	अलप्स्यत्	अलप्स्येताम्	अलप्स्यन्त
1st pers.	अभविष्यम्	अभविष्याव	अभविष्याम
2nd „	अभविष्यः	अभविष्यताम्	अभविष्यत
3rd „	अभविष्यत्	अभविष्यताम्	अभविष्यन्

2. इ with अवि optionally substitutes गा for इ in the Aorist and Conditional: It is then changed to गी before consonants; as अध्ययत् or अध्यगीयत् 3rd pers. sing.

3. The passive forms of non-conjugational tenses are made up simply by appending the Âtmanepada terminations to the prepared base.

4. The second Future expresses futurity generally, and specifically the futurity of *this day*. The first Future expresses specifically the futurity *not of this day*. The Conditional is used in those conditional sentences in which the non-performance of the action is implied. It expresses both future and past times. In the latter particular, it resembles the English Pluperfect conditional.

हरिद्वारं गमिष्यामि तत्र च गङ्गाया उद्गमं हिमाचलं च द्रक्ष्यामि  
सर्वासां देवतानां पूजां च विधाय स्वकीयं ग्रामं प्रतिनिवर्त्स्यामि ।

यद्यत्ते हितकरं तत्सर्वं कर्तुं यतिष्ये ।

स्वामिनादिष्टोऽपि पुष्पाणि नानयसि यदानीतानि न वेति  
स प्रक्षयति तदा किं प्रतिवक्ष्यसि ।

अस्माकं मित्रं हिरण्यको नाम मूपकराजो गण्डकीतीरे चित्र-  
वने निवसति सोऽस्माकं पाशांश्छेत्स्यति ।

यदि मे बाणपथमायास्यस्यसंशयं मरिष्यसि ।

सुबृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् ।

यदि स धर्ममत्यक्षुःखभाक्समवर्तिष्यत् ।

कुसुमपुर एकस्मिन्गृहे शत्रूणा पातितमग्निं यदि कृष्णवर्मा  
न निरवापयिष्यत्तदा सर्वमेव नगरमग्निरधक्ष्यत् ।

कुम्भकर्णस्य गात्राणि रामो रणे कत्स्यतीति केन संभावितम् ।

पुष्करेण भ्रात्रा द्यूते जितो नलो राज्यात्परिभ्रष्टो दमयन्त्या  
सह वनमियाय । तत्रापि कलिना बहुविधैश्छलैः पीडितो सुप्तं  
दमयन्तीमुत्पूज्यैकस्मिन्स्थले जगाम । गच्छंश्च महान्तं दावं  
ददर्श । तन्मध्ये कर्कोटको नाम नाग आसीत् । तं स राजाग्ने-  
र्मध्यादुद्धृत्य कानिचित्पदानि निनाय । दशमे पदे कर्कोटको  
नलमदशत् । तेन नैषधस्य स्वीयं रूपमन्तरधीयत । आत्मानं  
विकृतं दृष्ट्वा स राजा विस्मितस्तस्थौ ।

ततः कर्कोटको नागः सान्त्वयन्नलमब्रवीत् ।

मया तेऽन्तर्हितं रूपं न त्वां विगुर्जना इति ॥

यत्कृते चासि निन्दतो दुःखेन महता नल ।

विषेण स मदीयेन त्वयि दुःखं निवत्स्यति ॥

विषेण संवृतैर्गात्रैर्यावत्त्वां न विमोक्ष्यति ।

तावत्त्वयि महाराज दुःखं वै स निवत्स्यति ॥

अनागा येन निकृतस्त्वमनर्हो जनाधिप ।

क्रोधादसूययित्वा तं रक्षा मे भवतः कृता ॥

न ते भयं महावीर दंष्ट्रिभ्यः शत्रुतोऽपि वा ।

ब्रह्मर्षिभ्यश्च भविता मत्प्रसादान्नराधिप ॥

राजुन्विपनिमित्ता च न ते पाडा भविष्यति ।

सङ्ग्रामेषु च राजेन्द्र शश्वज्जयमवाप्स्यसि ॥

गच्छ राजश्रितः सूतो बाहुकोऽहमिति ब्रुवन् ।

समीपमृतुपर्णस्य स हि चैवाक्षनैपुणः ॥

अयोध्यां नगरीं रम्यामद्य वै निषधेश्वर ।

स तेऽक्षहृदयं दाना राजाश्वहृदयेन वै ॥

इश्वाकुकुलजः श्रीमान्मित्रं चैव भविष्यति ।

भविष्यसि यदाक्षहः श्रेयसा योक्ष्यसे तदा ॥

समेप्यसि च दारैस्त्वं मा स्म शोके मनः कृथाः\* ।

राज्येन तनयाभ्यां च सत्यमेतद्भवीमि ते ॥

स्वरूपं च यदा द्रष्टुमिच्छेथास्त्वं नराधिप ।

\* This is the form of the 2nd pers. sing. of the Átm. Aorist of कृ with the temporal augment dropped (See 2. p. 151).

संस्मर्तव्यस्तदा तेऽहं वासश्चेदं निवासयेः ॥  
 अनेन वाससा च्छन्नः स्वरूपं प्रतिपत्स्यसे ।  
 इत्युक्त्वा प्रददौ तस्मै दिव्यं वासोयुगं तदा ॥  
 एवं नलं च संदिश्य वासो दत्त्वा च कौरव ।  
 नागराजस्ततो राजंस्तत्रैवान्तर्गधीयत ॥

मरिष्यामि विजेष्ये वा हताश्चेत्तनया मम ।  
 हनिष्यामि रिपूस्त्पूर्णं न जीविष्यामि दुःखितः ॥  
 स्नेष्यन्ते मुनयो देवाः कथयिष्यन्ति चानिशम् ।  
 दशग्रीवस्य दुर्नीतैर्विनष्टं रक्षसां कुलम् ॥  
 मधुकर मदिगक्ष्याः शंस तस्याः प्रवृत्तिं  
 वरतनुरथवासौ नैव दृष्टा त्वया मे ।  
 यदि सूरिभिमपाप्यस्तन्मुखोच्छ्वासगन्धं  
 तव रतिरभविष्यत्पुण्डरीके किमस्मिन् ॥  
 अकरिष्यदसौ पापमतिनिष्कलणैव सा ।  
 नाभविष्यमहं तत्र यदि नत्परिपन्थिनी ॥

If I do not see [ दृश ] Nala to-day, I will throw [ त्यज् with परि ] myself into a fire, and perish [ मृ ].

The king does not tell me the object of his visit. Well, I shall know [ ज्ञा ] it in the end.

Sudeva, go to Rituparna, and tell him "Damayanti is going to ( will ) institute [ स्था with आ ] a new Svayamvara, many princes and kings go there, and it will come off [ कृत with प्र ] to-morrow."

"If you wish, go to Kundmapura in a single day, for as soon as the sun rises [ इ with उद् ], she will choose [ वृ ] a second husband."

Damayanti gave much wealth to Parṇāda, and said, "I will give [ दा ] you more when Nala comes [ गम् with आ ]. Thou hast done much for me, none else will do [ कृ ] so much; for now, as a † consequence of your efforts, I shall

\* Said of a wicked woman who wanted to kill a young man out of spite for her husband, but was prevented by a holy dame, who is the speaker.

† यत्नसामर्थ्यात् or some such expression should be used.

soon be united [युज् pass., इ or गम् with सम्] to my husband."

Oh Bāhuka! thou shouldst not deceive me; how will these weak horses bear [वह् or नी] me to Kuṇḍinapura in a single day?

We will now mount [रुह् with आ] our horses and run swiftly.

Bāhuka said to the king, "Thou hast told me the number of leaves and fruits on this tree. Well, I will fell [caus. of गृह्\*, or छिद्] it in your presence, and count the leaves."

I will not touch [स्पृश] you, because you eat with Chāṇḍālas.

I do not know when he will begin [रभ् with आ] to construct a house to live in.

Had Yajñadatta made a bow [नम् with प्र] to him when he entered the house, he would not have considered [मन्] him a conceited fellow.

Had he gone [गम्] into the presence of his enemy unguarded, the enemy would have killed [हन्] him.

Had the cobra bitten [दंश] him at the time, and had there been [भू] nobody to get medicine, Devadatta would certainly have died [मृ, or रम् with उप].

Thou wilt, by my blessing, enjoy [भुज्] supreme power in this world, and get [आप् or लभ्] a son possessing all thy virtues; keep all your subjects contented.

## Part II.

### PASSIVE.

In addition to the rules given in the First Book and in some lessons of this, the student should commit to memory the following:—

1. य added to roots in the conjugational tenses is weak.
2. The following changes take place before the य of the passive.—
  - a. Roots ending in क change it to रि; as क्रियते from कृ.
  - b. क preceded by a conjunct consonant and the root क are changed to Guna; as स्मर्यते from स्मृ.
  - c. Art. 4 Lesson XIV. holds good in this case; as उच्यते from वच्.

\* The इ of this root is changed to त् in the causal.

d. दा and धा and other roots assuming these forms,\* मा, स्था, गै, पा, सो and हा 'to abandon,' change their final vowel to ई before य्; as दीयते, धीयते &c.

e. A final इ or उ is lengthened; as जीयते from जि; सृयते from स्तृ.

f. Final ऋ (long) is changed to ईर्, and, when preceded by a labial or व्, to ऊर् (see Art. 8 p. 2).

g. Some roots such as मन्थ्, अञ् 'to go,' संस्, दंश्, सञ्, रञ्, अञ्, भञ्, स्कन्द्, ग्रन्थ्, स्तम्भ्, बन्ध्, भंश् &c. drop their nasals.

3. The passive forms of the first and second Future, of roots ending in a vowel, and of हन्, ग्रह्, and दृश् are optionally made up by changing the vowel to its Vriddhi,† and appending the Âtmanepada terminations of those tenses with इ prefixed to them even when the root is Anit. 'य' is added to roots ending in आ in these optional forms.\*

a. Explain the following:—

स्तयिष्यते, स्तीर्यते, तीर्ये, पूर्ये, उल्लयते, अवसीयते, भाविष्यते, घानिष्यते, भविष्यते, दक्षिष्यते, द्रक्ष्यते, हारिष्यते, नायिष्यते, नेष्यते, स्थास्यते, हरिष्यते, स्थायिष्यते.

b. Write down the passive forms of the second Future of:—  
हृ, वृ, वप्, यज्, सह्, नह्, रह्, लिह्, बन्ध्, ग्लै, हा, भिद्, वृत्, रुच्, दु, दृ, सोस्, र्, शास्;

And of the Present and Imperfect of the following:—

वृ, वप्, यज्, दृ, वृ, कृ, छ्, स्मृ, व्यच्.

## VOCABULARY XV.

अध् *m.* dice used in gambling.

अधक् *m. n. f.* one who knows (the secret of playing at) dice.

अधनैपुण् *m. n. f.* one who is possessed of skill in playing at dice. [ing dice.]

अधहृदय *n.* the secret of manag-

अतिनिष्करण *m. n. f.* (अति very, very much) very pitiless or cruel.

अनर्ह *m. n. f.* not deserving.

अनागस् *m. n. f.* innocent, not guilty.

\* Whenever this expression is used, always understand दा 2nd conj. 'to cut,' and ई 1st conj. 'to purify,' to be excepted.

† This does not apply to दृश् which takes Guza only, while it does apply to दृ and धृ of the 6th Conjugation which generally do not take either Guza or Vriddhi. (See 11. p. 79.)

अनिशम् *adv.* frequently, constantly, continuously.

अश्वहृदय *n.* the secret of managing horses.

असंशयम् *adv.* undoubtedly.

अस्यय *to wish ill to, to bear malice to.*

इत्वाङ्ग *m.* the progenitor of the solar race of kings.

ईश्वर *m.* ruler.

उद्गम *m.* source, springing up.

ककोटक *m.* name of a serpent.

कलि *m.* the principle of evil.

कुण्डिनपुर *n.* name of a town.

कुलज *m. n. f.* (कुल *n.* family, and ज from जन्, to be produced) born in a family, of the race of.

कृ *with नि,* to injure, to wrong.

कृते *ind.* for, on account of.

गण्डकी *f.* name of a river; गण्डकी-तीर *n.* a bank of the Gandaki.

गात्र *n.* limb, body.

चित्रवन *n.* name of a forest.

छल *n.* fraud.

तनय *m.* a son.

तन्मुखोच्छ्वासगन्ध *m.* (उच्छ्वास *m.* breathing, गन्ध *m.* perfume, smell) the fragrance of the breath of her mouth.

दंष्ट्रिन् *m.* an animal having sharp teeth, a snake.

दशम *m. n. f.* tenth.

दाव *m.* a forest conflagration, a forest.

दिव्य *m. n. f.* celestial, beautiful.

दुःखभाज *m. n. f.* one who suffers pain, unhappy.

दुःखित *m. n. f.* afflicted.

दुर्नीत *n.* an evil or imprudent act.

निषधेश्वर *m.* lord or king of a country named Nishadha.

नैपुण्य *n.* skill.

नैषध *m.* king of a country named Nishadha, Nala.

पद् *with प्रति,* to attain.

परिपन्थिन् *m. n. f.* one who stands in the way or obstructs; तत्परिपन्थिनी *f.* standing in its way.

परिभ्रष्ट *past part.* of भ्रंश *with परि,* deprived of, fallen, depraved.

पातितं (*past part. pass.* of the causal of पत) thrown.

पुष्कर *m.* a proper name.

बहुविध *m. n. f.* of various sorts.

बाणपथ *m.* (पथिन् *m.* a way) the way or range of an arrow.

बाहुक *m.* the name of Nala disguised as a charioteer.

मूषक *m.* a mouse; मूषकराज *m.* king of mice.

युग *n.* a pair, a couple; वासोयुग *n.* a pair of clothes.

रति *f.* love.

वच् *with प्रति,* to answer.

वस् *caus. with नि,* to put on a garment, to dress.

वापय, *caus.* of वा, *with निर्,* to extinguish.

विनष्ट *past part.* of नश *with वि,* destroyed.

शत्रुतस् *adv.* from an enemy.

शश्वत् *adv.* perpetually.

संभावित *past pass. part.* of caus.

\* This is a nominal Verb, formed from असूया by dropping the final vowel and adding अय. as in the 10th Conjugation.

of **सू** with **सम्**, thought of,  
thought possible.  
**संस्मर्तव्य** *m. n. f.* to be remem-  
bered.  
**अभिक्ष** *n.* abundance of food.

Blessing **आशिम्** *f.*  
Conceited **अवलिप्त** *past part.*  
Construct **मा** with **निर्**.  
Deceive **धा** with **अति** and **सम्**,  
**लभ्** with **वि** and **प्र**, **वञ्** 10th  
*conj. 1st m.*  
End **उदर्क** *m.* अवसान *n.* परिणाम  
*m.*; **उदर्क** &c. in the end.  
Fellow **कापुरुष** *m.* [अर्जु.  
Keep contented **रक्षुः** *aus.* with

**सूत** *m.* charioteer.  
**हरिद्वार** *n.* name of a holy place  
at the foot of the Himâlayas.  
**हिमाचल** *m.* the Himâlayas.  
**हिरण्यक** *m.* name of a mouse.

Number **संख्या** *f.*  
Object **प्रयोजन** *n.* उद्देश *m.*  
**Parnâda पर्णादी** *m.* a proper name.  
Presence, in one's, **समक्षम्** *adv.*  
**प्रत्यक्षम्** *adv.*  
**Sudeva सुदेव** *m.* a proper name.  
Supreme power **साम्राज्य** *n.* पार-  
**मेष्ठय** *n.* [pass.  
Unguarded **अरक्षित** *past part.*  
Visit **आगमन** *n.*

## LESSON XVI.

### DECLENSIONAL IRREGULARITIES.

The student should remember the terminations given at the head of Lesson XXV. First Book.

1. We will here notice only the anomalous case-forms of several nouns; the rest are to be made up by simply adding the case terminations and observing the general Samdhi rules. The vocative singular, except when specified, is to be considered to be like the corresponding nominative.

2. **विश्वपा**, **शङ्खध्मा**, and other nouns whose latter members, or which, in themselves, are roots ending in **आ**, drop the ending **आ** when followed by vowel terminations beginning with the acc. plural.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	<b>विश्वपाः</b>	<b>विश्वपौ</b>	<b>विश्वपाः</b>
<i>Acc.</i>	<b>विश्वपाम्</b>	<b>विश्वपौ</b>	<b>विश्वपः</b>

3 The voc. sing., the gen. plur., and the first six forms of **पात** are like those of **हरि**, and the abl., gen., and loc. sing. are **पत्सुः-त्सुः-त्सौ**.

4. The first five forms of **सखि** are **सखा**, **सखायो-यः-यम्-यौ**; the acc. plur. is **सखीन्**, and the abl., gen., and loc. sing. and gen. plur. are **सखुः-खुः-ख्यौ-खीनाम्**. The voc. sing. is **सखे**.



5. श्री, धी, भू and other nouns which are derived from roots without the addition of any termination, and the nouns भू and स्त्री change their final इ or उ, short or long, to इय् or उय्, respectively before the vowel terminations. स्त्री takes the terminations of नदी, while श्री, धी, भू, and other feminine nouns of this description take them optionally in the dat., abl., gen. and loc. sing. and gen. plur. The acc. sing. of स्त्री is स्त्रीम् or त्रियम् and the plural स्त्रीः or त्रियः. The voc. sing. is त्रि.

6. Feminine root-nouns in इ such as धी and श्री, and तरी, नन्दी, and लक्ष्मी do not drop the स् of the nom. sing.

	स्त्री.		
	Sing.	Dual	Plur.
Nom.	स्त्री	त्रियौ	त्रियः
Acc.	त्रियम् स्त्रीम्	त्रियौ	त्रियः स्त्रीः &c.
Abl.	त्रियाः	स्त्रीभ्याम्	स्त्रीभ्यः
Gen.	त्रियाः	त्रियोः	स्त्रीणाम् &c.
Voc.	त्रि		
	श्री.		
Nom.	श्रीः	श्रियौ	श्रियः
Acc.	श्रियम्	श्रियौ	श्रियः &c.
Abl.	श्रियः श्रियाः	श्रीभ्याम्	श्रीभ्यः
Gen.	श्रियः श्रियाः	श्रियोः	श्रियाम्-श्रीणाम् &c.
Voc.	श्रीः		
	भू.		
Nom.	भूः	भुवौ	भुवः &c.
Gen.	भुवः-भुवाः	भुवोः	भुवाम्-भूणाम् &c.
Voc.	भूः		

7 (a) The इ or उ, short or long, of a root-noun is changed to ए or उ when it is not preceded by a conjunct consonant, and at the same time when the noun is preceded by a preposition as applied to the root and not the noun, or by a substantive which in the dissolution of the compound takes an oblique case; as ग्रामणीः-ण्यौ-ण्यः-ण्यम्; प्रधीः-ध्यौ-ध्यः. The loc. sing. of ग्रामणी and other nouns ending in नी is formed by adding the termination आम्; as ग्रामण्याम्. Nouns like ग्रामणी and सेनानी, which primarily signify a male occupation, are declined like the masculine even when used as adjectives to qualify feminine substantives. Other root-nouns in long इ or उ that change these

vowels to *यू* or *व* as above are, when feminine, declined like *नदी* or *वधू*. For the nom. sing. of the former, see 6, p. 103.

	प्रधी <i>f.</i>		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Dat.</i>	प्रधै	प्रधीभ्याम्	प्रधीभ्यः
<i>Abl.</i>	प्रध्याः	प्रधीभ्याम्	प्रधीभ्यः
<i>Gen.</i>	प्रध्याः	प्रधयोः	प्रधीनाम्

*पुनर्भू*, also feminine, is similarly declined.

(b.) *Exceptions*—*सुधी* and nouns ending in *भू*; as *सुधीः-प्रियो-प्रियः*, *स्वयंभूः-सुवो-ध्रुवः* &c. These nouns and others that change the *ई* or *ऊ* to *इय्* or *उव्* when feminine are declined like *श्री*, see 5, p. 103.

(c.) *Counter-exceptions*.—*वर्षाभू* and *पुनर्भू*, as *वर्षाभ्वौ* &c.

8. *गो* and *घो* change their final *ओ* to *औ* in the first five inflections, as *गौः-गावौ-वः*, &c. The acc. sing. are *गाम्* and *घाम्*, and plurals *गाः* and *घाः*. The abl. and gen. sing. are *गोः* and *घोः*. All nouns ending in *ओ* are thus declined.

9. *नौ* and *ग्लौ* have no peculiarities.

10. *र* before the consonantal terminations becomes *रा*; as *राः-रायौ* &c. Instr. *राया-राभ्याम्-राभिः*.

11. *अस्थि*, *दधि*, *सक्थि*, and *अक्षि* are to be considered as *अस्थन्*, *दधन्*, *सक्थन्*, and *अक्षन्* when followed by the vowel terminations beginning with the instr. sing., and are declined like nouns ending in *अन्*. They are declined like *वारि* in the first two cases.

<i>Nom. Acc.</i>	अस्थि	अस्थिनी	अस्थीनि
<i>Instr.</i>	अस्थ्वा	अस्थिभ्याम्	अस्थिभिः &c.

A great many roots become nouns without the addition of any termination.

12. The changes of the final *ह्* of a root when followed by particular consonants have been explained in Lessons IX. and XIV.

Thus in the case of *लिङ्*, a root-noun, the termination *स्* being dropped, the *ह्* is changed to *र* by I, p. 48, and that to *इ* or *ए* by II, p. 57. Before *भ्याम्* and other such terminations it is changed to *इ* by VI., p. 50. So we have

Nom.	लिङ्-इ	लिङ्गौ	लिङ्गः &c.
Instr.	लिङ्गा	लिङ्गभ्याम्	लिङ्गभिः

दुह-स् being dropped, we have, by V. p. 50, दुह्; by VII. p. 50, पुह्, and by II. p. 57, पुह् or पुह्. Before भ्याम् and such other terminations we have दुह् + भ्याम् by V. p. 50. Then,

13. The change mentioned in VII. Lesson IX. takes place before the consonantal terminations.

By this and VI. p. 50. we have पुह्भ्याम्, &c. Loc. plur. पुह्

14. The first five inflected forms of अनङ्ग are अनङ्गान्-ङ्गाहौ-ह-हम्-हौ. The voc. sing. is अनङ्गन्. The final ह् is changed to इ when followed by the consonantal terminations, as अनङ्गद्वयाम्-अनङ्गदिः &c.

15. The nom. sing. of दिक् is द्यौः. It becomes द्यु before the consonantal terminations, as द्युभ्याम्.

16. Nouns ending in the syllable इन् such as वृत्रहन्, and अयम् and पूषन्, differ from other nouns ending in अन्, in lengthening the penultimate अ in the nom. sing. only. The न् of वृत्रहन् is changed to ण when अ is not dropped, as वृत्रहा-हणौ-हणः nom., वृत्रहा-हभ्याम्-हभिः instr. &c.

About the change of ह् to घ् when the अ is dropped, see Rule 2 c p. 51.

17. अम्, युवन्, and मधवन् change their व् to उ when followed by the vowel terminations beginning with the acc. plur., as युनः, युनः, मधोनः acc. plur. &c. In other respects they follow the general declension of nouns ending in अन्.

18. The first five forms of पथिन् are पन्थाः-न्थानौ-नः-नम्-नौ. The final इन् is dropped before the vowel terminations. In other respects it follows the general declension of nouns ending in इन्; as पथः acc. sing. पथा-धिभ्याम्-धिभिः instr. &c. The voc. sing. is पन्थाः like the nom. sing.

19. मथिन् is declined similarly. ऋधुश्चिन् differs from these only in the non-insertion of the nasal in the first five inflections; ऋधुषाः-धाणौ-धाणः nom.; ऋधुवः acc. plur.; ऋधुषा instr. sing.

20. The ऋ of परित्राज् obeys rule IX. Lesson IX.

Nom. sing. परित्राज्—परित्राष्, स being dropped,—परित्राद्- by II. p. 57. Instr. dual परित्राज्+भ्याम्—परित्राष्+भ्याम् by the above—परित्राद्भ्याम् by VI. p. 50.

So also nom. sing. of विश् ; विश्-विष् by IX. p. 52, स being dropped—विद्- by II. p. 57. Instr. dual विश्-विष्-विद्भ्याम्

Decline similarly देवेज् (देव+यज्), निश्, विश्वस्रज्, राज् &c.

21. प्राक्, प्रत्यच्, उदच्, अवाच्, सम्यच्, and तिर्यच् have a nasal inserted before the final consonant in the first five inflections of the masc. The nom. sing. are प्राङ्, प्रत्यङ्, उदङ्, &c. Before the vowel terminations beginning with the acc. plur. and before the neuter nom. and acc. dual ई, प्रत्य, उद सम्य, and तिर्य become प्रती, उदी, समी and तिरश् ; as प्रतीचः, उदीचः, समीचः, and तिरश्चः acc. plur. The feminine forms of these are made up by adding ई to the crude thus modified, as प्राची प्रतीची, &c.

*Masc.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	तिर्यङ्	तिर्यञ्चौ	तिर्यञ्चः
<i>Acc.</i>	तिर्यञ्चम्	तिर्यञ्चौ	तिरश्चः
<i>Instr.</i>	तिरश्चा	तिर्यग्भ्याम्	तिर्यग्भिः &c.

*Neut.*

<i>Nom. &amp; Acc.</i>	तिर्यङ्ग	तिरश्ची	तिर्यञ्चि
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22. स्रज्, तारश्, दिश् and दश् change the final to क् or ण् when followed by hard or soft consonants, and to either when followed by nothing ; nom. plur. स्रक् or स्रण्, instr. du. स्रग्भ्याम्

23. Present participles of the roots enumerated in 7 p. 53, and of those of the third conjugation do not insert न् before the final in the first five inflections of the masc. In the nom. and acc. plur. of the neuter they insert न् optionally. The nom. and acc. duals of the neuter, and the feminine base are formed by simply adding ई.

*विभत् pres. part. of भृ.*

*Masc*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	विभन्	विभतौ	विभतः
<i>Acc.</i>	विभतम्	विभतौ	विभतः &c.

Neut.

Nom. & Acc.	विभ्रत्	विभ्रती	विभ्रति विभ्रन्ति &c.
Fem.	विभ्रती		

24. The present participles of roots ending in आ of the second conjugation like those of roots of the 6th conjugation insert न optionally before the इ of the feminine and of the neuter nom. and acc. dual; यात्-याती or यान्ती *n. nom.* and *acc. du.* and *fem.*

25. The first five forms of पुंस् are पुमान्-मांसौ-मांसः-मांसम् मांसौ. The voc. sing. is पुमन्. The ending स् is dropped before the consonantal terminations.

26. गिर and other nouns ending in र such as पुर, धुर &c., and आशिस lengthen the penultimate when followed by a consonantal termination, or by nothing. The स् of the last becomes र् under the usual circumstances. This change takes place even if an anusvara, a visarga, or श, ष, or स intervene between the previous vowel and स्; आशीःषु or आशीषु.

	Sing.	Dual	Plur.
Nom.	गीः	गिरौ	गिरः
Acc.	गिरम्	गिरौ	गिरः
Instr.	गिरा	गीर्भ्याम्	गीर्भिः &c.

27. अह् declined in the plural only. The nom. is आपः. Its ए is changed to ह before the terminations with an initial भ्.

28. The final न् of अहन् is changed to र् before the nom. sing. and to visarga before the other consonantal terminations.

Nom. & Acc.	अहः	अह्नी-अहनी	अहानि
Instr.	अह्ना	अहोभ्याम्	अहोभिः &c.

अहर्भाति where अहर् is nom. sing.

29. पूर्व, पर, अवर, दक्षिण, उत्तर, अपर, अधर, and स्व, when they indicate mere relation (in space, time, or person), and अन्तर, when it means 'internal' or 'under-garment' are declined like pronouns. They are optionally so declined in the nom. plur. and abl. and loc. sing; as पूर्व or पूर्वाः, पूर्वाद् or पूर्वम्पात्, पूर्व or पूर्वस्मिन्.

30. The following ten words, which are pronouns and are declined as such, form the sing. of the nom. and acc. neuter by adding **त्** or **द्**:—अन्य, अन्यतर, कतर, कतम, यतर, यतम, ततर, ततम, एकतम, इतर; as अन्यत्-द्, कतरत्-द्.

31. The nom. plural masc. of चरम, अर्जु, अर्ध, कतिपय and नेम is optionally formed like that of pronouns. नेम is a pronoun.

32. पपी, ययी and other masc. nouns ending in ई form their acc. sing. and plur. by adding **म्** and **न्** respectively.

33. The word क्रीडु is declined as if it were क्रीट necessarily in the first five inflections, and optionally before the vowel termination beginning with the instr. sing. except that of the gen. plu., the form of which is क्रीडूनाम् alone. The voc. sing. is क्रीटो. In other respects it is declined like masculine nouns in उ.

34. The words जरा and निर्जर optionally assume the forms जरर and निर्जरस् before the vowel terminations; in other respects the first is declined like feminine nouns in आ and the other like nouns in अ. जरा, जरसौ or जरे &c.

35. अर्वन् is declined like nouns ending in वत् except in the nom. and voc. sing. When the negative particle अन् is prefixed, it is declined like आत्मन्.

36. उशनस् differs from other nouns ending in अस् (as चन्द्रमस in the nom. sing., which is उशना, and the voc. sing. which is optionally उशनन्, उशन, or उशनः).

37. Before the vowel terminations beginning with the acc. plu. the ending syllable वाह् of certain nouns is changed to ऊह, the **त्** of which with the preceding अ or आ becomes औ, as विश्वोहः acc. plur. of विश्वाह. ह् is changed to इ &c. as in the case of लिह, and we have विश्वा-इ-इ nom. sing. विश्वाद्भ्याम् instr. dual. &c.

38. The स् of तुरासाह is changed to च् before the consonantal terminations.

39. दोषन् *m. n.* असन् *n.* दत् *m.* पद् *m.* नस् *f.* मास् *m.* हद् *n.* मांस् *n.* पृत् *f.* कुं *m. n.* शक्न् *n.* उदन् *n.* आसन् *n.* निश् *f.* have no forms for the nom. and the sing. and dual of the acc. In other cases they are declined according to the general rules. The स् of मास् and मांस् is dropped before the consonantal terminations. मास् however does not drop its स् before ह्.

यदा महान्वैयाकरणः पाणिनिः समजायत तदा व्यकरण-  
विषये प्राचां कानिचिन्मतानि प्रतीचां मतेभ्यो भिन्नान्यासन् ।

पूर्वेषां संप्रदायमनुसृत्य ग्रन्थारम्भे देवतां स्तौमि ।

विधवाया पुनरुद्वाहः सतीत्येकं शास्त्राविरुद्ध इत्यन्ये  
कलौ प्रतिषिद्ध इत्यपरे वदन्ति ।

विवाहविधौ वर्चमणं पूषणं चाधिकृत्य मन्त्रान्पठन्ति ।

अपराधं विना पत्युर्नारी तस्मै प्रकुप्यति ।

प्रजापीडनजो बह्वी राज्ञः श्रियं कुलं प्राणांश्च दहति ।

यस्मिंश्शकटे सोमो राजानीयते तस्य धुर्यन्यतरोऽनङ्गान्युक्तः  
स्यादन्यतरो विमुक्तोऽथ राजानमुपाहरेयुः ।

यूनां बुद्धिः शास्त्रैः संस्क्रियते ।

पत्या परित्यक्ता विधवा वा यान्यं पतिं विन्दते सा पुनर्भूमेवति ।

दिवि यथा संख्यातीतास्तारकास्तथैव दाशरथौ रामे गुणाः ।

तस्याश्चार्चङ्गयाः स्त्रियां लावण्यं पश्यन्तो जना अक्षणां फलं  
प्रापुः ।

इन्द्रियं वा एतदस्मिँल्लोके यद्विधि । यद्विधाभिपिञ्चतीन्द्रिय-  
मेवास्मिँस्तद्विधाति ।

मधुराभिर्गीर्भिः साधुं सान्त्वयामास गोविन्दः । स साधुश्च  
तमाशीभिर्नुगृह्येष्टं प्रदेशं जगाम ।

अस्त्रा रक्षः संसृजतात् ।

एकः शब्दः सम्यग्ज्ञातः सम्यक्प्रयुक्तश्च स्वर्गे लोक कामधु-  
ग्भवतीति वैयाकरणानां मतम् ।

पुण्येऽहनि पुरोधास्तं राज्येऽभिषिषेच मन्त्रं चेमं पपाठ ।

\* See Art. 4 Lesson XVII.

† The sacred plant Soma is often spoken of as रज्जा, or king.

‡ This refers to the person who is sprinkled over with water or curdled milk.

§ तद् is here equivalent to 'therefore.'

¶ When the victim is killed at a sacrifice its blood is given away to evil spirits. तात् is a termination optionally used to form the 2nd and 3rd pers. sing. of the Imperative. It is a weak termination.

यामिरिन्द्रमभ्यषिञ्चत्प्रजापतिः सोमं राजानं वरुणं यमं मनुं  
तामिरङ्गिरमिषिञ्चामि त्वामहं राक्षान् त्वमधिराजो भवेह ।

देवासुरा वा एषु लोकेषु संयतिरे । त एतस्यां प्राच्यां दिशि  
येतिरे तस्तातोऽसुरा अजयन् । ते दक्षिणस्यां दिशि येतिरे तां-  
स्ततोऽसुरा अजयन् । ते प्रतीच्यां दिशि येतिरे तांस्ततोऽसुरा  
अजयन् । त उदीच्यां दिशि येतिरे तांस्ततोऽसुरा अजयन् ।

आदित्यचन्द्रावनिलोऽनलश्च  
द्यौर्भूमिरापो हृदयं यमश्च ।  
अहश्च रात्रिश्च उभे च संध्ये  
धर्मोऽपि जानाति नरस्य वृत्तम् ॥

अवश्यं नश्वरे देहे दुर्दमे च यमे द्विषि ।  
हास्यं नास्याद्विनिर्याति यत्पुंसामिदमद्भुतम् ॥  
सत्यं संसृतिगतेयं दुःखैः पूर्णं निरन्तरम् ।  
यतस्तद्यतिरेकेण नान्यत्किञ्चिदिहाप्यते ॥  
अनित्ये प्रियसंवासे संसारे चक्रवद्गतौ ।  
पथि संगतमेवैतद्भाता माता पिता सखा ॥  
हृदि विद्ध इवात्यर्थं यया संतप्यते जनः ।  
पीडितोऽपि हि मेधावी न तां वाचमुदीरयेत् ॥  
तस्य पृथ्वी प्रसूतेऽर्थं धर्ममर्थः प्रसूयते ।  
प्रसूतिं विजयं धर्मः स च प्रसवति धियम् ॥  
गर्हते न तथा श्वानं चाण्डालं च न गर्हति ।  
गर्हयत्याहवे भग्नं यथासौ क्षत्रियं नरम् ॥  
हते भर्तरि वैक्लव्यात्क्लृन्दन्ति तदरिस्त्रियः ।  
अजस्रैरभुभिस्तासां क्लृयन्ति नयनानि च ॥  
ददात्यसौ धनं भूरि ब्राह्मणेभ्यो दिनेदिने ।  
ददते ब्राह्मणास्तस्मै संतुष्टा नित्यमाशिषः ॥  
असौ स्वभायमानोऽपि कथ्यते नात्मनो गुणान् ।  
कथयन्ति जना एष तस्य तानद्भुतान् भुवि ॥



वृश्चिकानां भुजङ्गानां दुर्जनानां च वेधसा ।  
 विभज्य नियतं न्यस्तं विषं पुच्छे मुखे इदि ॥  
 चन्दनैश्चचितेन द्यौर्दिशः काशैरिव धिताः ।  
 क्षीरेण क्षालितेवोर्वी शर्वरीशे विराजति ॥  
 यथामिषं जले मत्स्यैर्भक्ष्यते श्वापदैर्भुवि ।  
 आकाशे पक्षिभिश्चैव तथा सर्वत्र विस्रवाञ्च ॥  
 नक्रः स्वस्थानमासाद्य गजेन्द्रमपि कर्षति ।  
 स एव प्रच्युतः स्थानाच्छुनापि परिभूयते ॥  
 बुद्धिमान्पुरुषो जह्याद्भिन्नां नावमिवाम्भसि ।  
 अप्रवक्तारमाञ्चार्यमनधीयानमृत्विजम् ॥  
 जाड्यं धियो हरति सिञ्चति वाञ्छि सत्यं  
 मानोन्नतिं दिशति पापमपाकरोति ।  
 चेतः प्रसादयति दिक्षु तनोति कीर्तिं  
 सत्संगतिः कथयं किं न करोति पुंसाम् ॥  
 मानुषाणां प्रमाणं स्याद्भुक्तिर्वै दशवार्षिकी ।  
 विहंगानां तिरश्चां च यावदेव समाश्रयः ॥  
 कृष्णसारे ददश्चक्षुस्त्वयि चाधिज्यकार्मुके ।  
 मृङ्गानुसारिणं साक्षात्पश्यामीव पिनाकिनम् † ॥  
 नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।  
 शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥

When Bharata was crowned, he gave cows [गो] to Brâhmaṇas by hundreds. Dirghatamas saw him giving [ददत्] them.

In former [पूर्व] times, Brahmanas used (ate) cows' [गो] flesh and goats' flesh.

\* This sets forth the period of possession or enjoyment necessary to constitute ownership in the case of men and the lower animals.

† Said to King Dashyanta by his charioteer when he was pursuing an antelope.

The Northern [उद्भू] people regarded slavery as inhuman and fought with the Southern [अवाच] to root it out.

Us'amas [उशनस] was the preceptor of the Āsuras and Bṛihaspati of the Devas. There exist works on politics of which they are the reputed authors.

They began to excavate the hill, and effected it after many days [अहन् instr.]

The headman of the village [ग्रामणी] was asked by the commander whether he would give grain to his army.

The hut near Chitrakūṭa was built by the recluses [परि-  
मार्ज] that dwelt in the vicinity.

Women [स्त्री] shall bring up (take care of) children, and men [पुंस] shall acquire money by hard labour.

Dilīpa's horse was once taken away by Indira [इन्द्रहन् or  
मघवन्.]

In the beginning there were waters [अप्] only. On these waters appeared the self-existent [स्वयम्भू] Brahmā, and by that self-existent being all these things were created.

He is blind of one eye [अक्षि].

The honey in the flowers of the Kunda creeper has been drunk by bees [मधुहिह].

Idols are made of the bones [अस्थि] of elephants.

He who walks by the path [पथिन्] of truth attains prosperity.

In Greece there were two hills which were called "dogs' [श्वन्] heads."

Thou art commanded by thy husband [पति] to give money to the poor.

His companion [सखि] having gone to Kâś'ī, he lives here alone.

The name of Ariyaman occurs in Zend religious books.

Give me any one [एकतम] of those books.

Brāhmaṇas repeating the Vedas are like frogs [वर्षाभू] croaking in the rains.

## VOCABULARY XIV.

अक्षि *n.* the eye.अजस्र *m. n. f.* continuous, frequent.अत्यर्थम् *adv.* exceedingly, greatly, very much.अद्भुत *m. n. f.* wonderful.अधर *m. n. f. pron.* lower, low.अधर्म *m.* a wicked action.अनङ्ग *m.* an ox.अनल *m.* fire.अनिल *m.* wind.अप *i.* water (*used in the plur.*)अपर *m. n. f. pron.* other, another.अप्रवक्तृ *m.* one who does not speak or teach. [forefathers.अर्यमन् *m.* a deity, one of the deadअर्वन् *m.* a horse.अवर *m. n. f. pron.* hinder, posterior, inferior.अवश्यम् *adv.* certainly, inevitably.अवान् *m. n. f.* southern.असन् *n.* blood.असृज् *n.* blood.अहन् *n.* a day.आमिष *m. n.* flesh, bait.आशिस् *f.* a blessing.आसन् *n.* the mouth.आस्य *n.* the mouth.आहव *m.* a battle.इन्द्रिय *n.* vigour (of limbs).ईर् *1st conj. Parasm. and 10th conj. with उद्, to utter, to speak.*उत्तर *m. n. f. pron.* over, upper, after, subsequent.उदक् *m. n. f.* northern.उदन् *n.* water.उन्नति *f.* loftiness, magnanimity, उर्वी *f.* the earth.उशनस् *m.* name of the preceptor of the Asuras.ऋक्षिन् *m.* a name of Indra.कपाल *m. n.* head, skull. [wish.कामदह *m. n. f.* one fulfilling anyकार्मुक *m.* a bow; with अधिज्य *m. n. f.* one who has his bow strung. [flower.काश *m. n.* a kind of whiteकुल *n.* a family.

कृ with अप् and आ, to remove; with अधि, to aim at; अधिहृत्य having aimed at, i. e., referring to.

कृष्णसार *m.* an antelope.क्रिद् *4th conj. Parasm.* to be or become wet or damp.क्रिन्द *1st conj. Parasm.* to lament.क्षीर *n.* milk.गर्ह *1st conj. Parasm. and 10th conj.* to think meanly of, to spurn.गिर् *f.* speech.गृह् *1st conj. Ātm.* to think meanly of, to spurn.गो *m.* a bull; *f.* a cow, speech, the earth. [of a village.ग्रामणी *m.* the leader or headmanग्लौ *m.* the moon.चक्रवर्ति *m. n. f.* (चक्रवत् like a wheel) one whose movement is like that of a wheel, ever-re-चन्दन *n.* sandalwood. [volving.चरित *past part. pass.* of चर, practised or done.

चर्चित *past part. pass. of चर्व्*,  
besmeared.

पाण्डाल *m.* a pariah, an outcast.

चरित्रिणी *f.* a beautiful woman, &  
belle.

चेतस् *n.* the heart, intellect.

जन् *with सम्*, to be born, to  
flourish.

जाग्य *n.* dullness.

तन्त्री *f.* a musical instrument,  
lute.

तदरित्री *f.* a wife of his enemy.

तद्व्यतिरेक *m.* (व्यतिरेक *m.* exclu-  
sion) its exclusion or absence.

तर् *Ath conj. Ātm. with सम्*, to  
be pained or afflicted.

तरी *f.* a boat.

तारश्च *m n. f.* like that, in that  
manner.

तिर्यच् *m.* a lower animal; *m. n.*  
*f.* horizontal, sideways.

तुरासाह *m.* a name of Indra.

त्विष् *f.* light, splendour, bright-  
ness.

दत् *m.* a tooth.

ददत् *pres. part. of दा*, to give.

दक्षिण *m. n. f. pron.* southern.

दधि *n.* curdled milk.

दासराथि *m.* son of Das'aratha.

दिव *f.* a day, heaven.

दिश *f.* direction, quarter.

दुर्दम *m. n. f.* difficult to be con-  
trolled or put down.

दृश् *f.* sight, an eye.

देवेज् *m. n. f.* worshipper of gods.

दोषन् *m. n.* an arm.

द्यौ *f.* heaven.

धी *f.* intellect.

धुर *f.* a yoke.

नक्र *m.* a crocodile.

नश्वर *m. n. f.* perishable.

नस् *f.* the nose.

नियतम् *adv.* verily

निरन्तरम् *adv.* without interval,  
closely.

निर्जर *m.* a god.

निर्दय *m. n. f.* wicked.

निश *f.* night.

पठ् *1st conj. Parasm.* to repeat,  
to read.

पति *m.* master, husband.

पथिन् *m.* a path, a way.

पद् *m.* the foot.

पपी *m.* the sun, a protector.

पर *m. n. f. pron.* another, other.

परित्यक्त *past part. pass. of त्यज्*  
*with परि*, abandoned.

परिव्राज् *m.* a recluse.

पिनाकिन् *m.* a name of Śiva.

पुंस *m.* a man.

पुनर्ध्व *f.* a widow remarried.

पुर *f.* a town.

पुरोधस् *m.* a family priest.

पूर्ण *past part. pass. of पृ*, filled,  
full.

पूर्व *m. n. f. pron.* former, eastern.

पृत् *f.* an army. [with प्र.

प्रच्युत *past part. of च्यु* to fall

प्रजापीडनज *m. n. f.* (प्रजा *f.* sub-  
jects, पीडन *n.* oppression, and  
ज from जन् arising), arising  
from the oppression of the  
subjects.

प्रतिषिद्ध *past part. pass. of सिध्*  
*with प्रति*, forbidden, pro-  
hibited.

प्रत्यक्ष *m. n. f.* western.  
 प्रवी *m. n. f.* keen, acute, talented.  
 प्रयुक्त *past part. pass. of युज्*  
*with प्र, used.*  
 प्राक् *m. n. f.* eastern.  
 प्रियसंवास *m.* (संवास *m.* dwelling  
 together) dwelling together of  
 beloved persons, the company  
 of beloved persons.  
 फल *1st conj. Parasm.* to bear  
 fruit.  
 भङ्ग *past part. pass. of भञ्ज्*  
 broken down, run away  
 (from the field).  
 भज् *with वि, to divide.*  
 भुजङ्ग *m.* a serpent.  
 भुक्ति *f.* possession, enjoyment.  
 भू *f.* the earth.  
 भू *with परि, to despise, to treat*  
*contemptuously.*  
 भ्रू *f.* an eyebrow.  
 मयवन् *m.* a name of Indra.  
 मयिन् *m.* a churning handle.  
 मधुमिह *m.* a black bee.  
 मांस *n.* } flesh.  
 मांस *n.* }  
 मानोन्नति *f.* (मान *m.* respect) lof-  
 tiness of respect, great self-  
 respect.  
 मास *m.* a month.  
 मृगानुसारिन् *m. n. f.* following or  
 pursuing an antelope.  
 यन् *with सम्, to struggle.*  
 यम *m.* the god of death, the  
 deity presiding over death.  
 यपी *m.* a way.  
 या *with वि and नि, to go away,*  
*to pass away.*

राज् *1st conj. Parasm. and 'Ātm.*  
*with वि, to shine.*  
 राज् *m.* a king; *m. n. f.* shining.  
 ई *m.* wealth.  
 लावण्य *n.* beauty, loveliness.  
 वर्षाभू *m.* a frog.  
 वह्नि *m.* fire.  
 वित्तवत् *m. n. f.* wealthy.  
 विद्ध *past part. pass. of व्यध्*  
 pierced, struck, wounded.  
 विश *m.* a man of the mercantile  
 caste; *f.* subjects, people.  
 विश्वपा *m.* the protector of all,  
 God.  
 विश्ववाह *m.* the protector or sup-  
 porter of the universe.  
 विश्वमृज् *m.* the creator, Brahmâ.  
 वृत् *with आ, to turn round, to*  
*turn back.*  
 वृत्रहन् *m.* killer of वृत्र, Indra.  
 वृश्चिक *m.* a scorpion.  
 वैद्यव्य *n.* agony, affliction.  
 वैयाकरण *m.* a grammarian.  
 व्याकरण *n.* grammar.  
 शकट *m. n.* a cart.  
 शकन् *n.* animal-dung.  
 शङ्खध्मा *m.* a conch-blower.  
 शनैस् *adv.* slowly.  
 शर्वरीश *m.* (शर्वरी *f.* the night) the  
 lord of the night, the moon.  
 श्री *f.* wealth, goddess of wealth.  
 श्वन् *m.* a dog.  
 श्वापद *m.* a beast of prey, a beast.  
 सखि *m.* a friend, a companion.  
 संख्यानीत *m. n. f.* (संख्या *f.* num-  
 ber, अतीत *m. n. f.* gone be-  
 yond) innumerable.

संतुष्ट *past part.* of तुष्ट *with सम्*, pleased, satisfied, gratified.

संप्रदाय *m.* a custom, a traditional observance.

संस्तुतिगर्ता *f.* (संस्तुति *f.* this world, worldly existence, गर्ता *f.* a pit) the pit of this world or worldly existence. [virtuous.

सत्संगति *f.* company of the सद् *with आ* 1st conj. *Parasm.* to approach, to come to.

सद् *with प्र* (in the causal) to please, to propitiate.

सद्यस् *adv.* at once, immediately.

सम्यक् *m. n. f.* good. [peror.

सम्राज् *m.* a great king, an em-

साक्षात् *adv.* in the presence of, in sight of.

सु 1st conj. *Parasm.* and 2nd conj. *Parasm.* with प्र, to produce.

सु 2nd conj. *Ātm.* with प्र, to produce.

सु 4th conj. *Ātm.* with प्र, to produce.

सृज् *with सम्*, to bring in contact with, to unite with.

स्त्री *f.* woman, wife.

स्तु *m. n.* summit.

स्वप्नाय् *denom. Ātm.* to be in a dream, to speak in a dream.

स्वयंभू *m. n. f.* self-existent.

हास्य *n.* smile, laughter.

ह् 1st conj. *Pa-* *rasm.* and *Ātm.* to bring, to take.

Acquire अर्ज् 1st and 10th conj. with उप.

Beginning अद्य *n.* आदि *m.*

Blind अन्य *m. n. f.*

Bring up, causal of वृध्, वर्धय् with सम्, पोषणं or भरणं कृ.

Build मा 3rd conj. with निर्.

By hundreds शतशः *ind.*

Call या with अभि; अभिहित called.

Croak रट् 1st conj. with आ.

Dirghatamas दीर्घतमस् *m.* name of a Rishi. [नितुम् *inf.*

Excavate खन् with उद्; उत्ख-

Grain धान्य *n.*

Inhuman मानवानर्ह *m. n. f.* निर-  
वृक्तोऽं कर्म.

Politics नीतिशास्त्र *n.*

Rains वर्षा *plur.*

Religious book धर्मग्रन्थ *m.*

Reputed अभिमत *past part pass.* प्रसिद्ध *past part.* कर्तृत्वे नाभिमतौ reputed as authors (two).

Slavery दास्य *n.*

Truth ऋत *n.*

## LESSON XVII.

### NUMERALS.

1. The following is a list of the Sanskrit cardinal numerals :—

१ एक	One	११ एकादशन्	Eleven
२ द्वि	Two	१२ द्वादशन्	Twelve
३ त्रि	Three	१३ त्रयोदशन्	Thirteen
४ चतुर	Four	१४ चतुर्दशन्	Fourteen
५ पञ्चन्	Five	१५ पञ्चदशन्	Fifteen
६ षष्	Six	१६ षोडशन्	Sixteen
७ सप्तन्	Seven	१७ सप्तदशन्	Seventeen
८ अष्टन्	Eight	१८ अष्टादशन्	Eighteen
९ नवन्	Nine	१९ { नवदशन् एकोनविंशति }	Nineteen
१० दशन्	Ten		

## २० विंशति Twenty.

Up to नवदशन्, these numerals may be considered as adjectives, i. e., they take the number and case of the noun to which they are applied ; and the first four, the gender also.

२. विंशति	Twenty	षष्टि	Sixty
त्रिंशत्	Thirty	सप्तति	Seventy
चत्वारिंशत्	Forty	अशीति	Eighty
पञ्चाशत्	Fifty	नवति	Ninety

These may be considered as substantives. They are all feminine ; the noun to which they are applied may be of any gender. With a plural noun they are used in the singular, as विंशतिब्राह्मणाः 'twenty Brāhmaṇas'. They have duals and plurals like other nouns, but when these are used the construction is different ; ब्राह्मणानां विंशती 'two twenties of Brāhmaṇas' ; ब्राह्मणानां विंशतयः 'many twenties of Brāhmaṇas'. The singular may be used similarly ; as ब्राह्मणानां विंशतिः 'one twenty of Brāhmaṇas'.

3. The numbers intermediate between any two of these are formed by prefixing एक, द्वि &c. up to नवन् to the lower ; but the ninth intermediate number is generally made up by prefixing एकोन to the higher. In making these compounds the final न् is invariably dropped ; द्वि becomes द्वा, त्रि, त्रयः and अष्टन्, अष्टा. But the three latter changes are optional in the case of चत्वारिंशन्, पञ्चाशन्, षष्टि, सप्तति, and नवति ; and do not take place at all in the case of अशीति. These numerals

also follow the constructions explained in the preceding paragraph. शत 'a hundred' is a neuter noun.

३१ एकत्रिंशत्	Thirty-one	४३ { द्विचत्वारिंशत्	Forty-two
३२ द्वात्रिंशत्	Thirty-two	४३ { द्वाचत्वारिंशत्	Forty-two
३३ त्रयस्त्रिंशत्	Thirty-three	४३ { त्रिचत्वारिंशत्	Forty-three
३४ चतुस्त्रिंशत्	Thirty-four	४३ { त्रयश्चत्वारिंशत्	Forty-three
३५ पञ्चत्रिंशत्	Thirty-five	४६ { अष्टचत्वारिंशत्	Forty-eight
३६ षट्त्रिंशत्	Thirty-six	४६ { अष्टाचत्वारिंशत्	Forty-eight
३७ सप्तत्रिंशत्	Thirty-seven	&c.	&c.
३८ अष्टात्रिंशत्	Thirty-eight	८२ द्व्यशीति	Eighty-two
३९ { नवत्रिंशत्-एको-	Thirty-	८३ त्र्यशीति	Eighty-three
{ नचत्वारिंशत् }	nine		

### DECLENSION.

#### Masculine.

4. एक is declined like a pronoun ; as an indefinite pronoun in the sense of the English *one* in " the great ones of this country," it has the dual and the plural. द्वि has the dual only, and in declining, is to be considered as द्व, i. e., as a noun ending in अ, द्वौ nom. and acc., द्वाभ्याम् instr., dat., and abl., द्वयोः gen. and loc. त्रि and the other adjectival numerals are declined in the plural only. त्रि follows the general declension of masculine nouns ending 'in इ.' The genitive only is peculiar, it is त्रयाणाम्

The nom. of चतुर is चत्वारः and the gen. and loc. चतुर्णाम् and चतुर्षु. The rest are regular.

After the other adjectival numerals the nom. and acc. terminations are dropped, the final न् is eliminated here as before the consonantal terminations, and the अ of अन् is lengthened in the genitive, as पञ्च nom. and acc., पञ्चभिः instr., पञ्चभ्यः dat. and abl., पञ्चानाम् gen., पञ्चसु loc.; षट् or षट् nom. and acc., षट्भिः instr., षट्भ्यः dat. and abl., षण्णाम् gen., षट्सु loc. कति 'how many?' is similarly declined.

अष्टन् is also declined in another way ; अष्टौ nom. and acc.,

\* Here the initial त् of त्रिंशत् is not changed to the corresponding lingual. For the rule is, that dentals are not changed to linguals when they follow a consonant of the lingual class which is at the end of a word or grammatical form : as षट् ते, षट् सन्तः.



अद्याभिः instr., अद्याभ्यः dat. and abl., अद्यासु loc. There is no difference in the genitive.

*Feminine.*

एका and द्वा are declined like सर्वा. The feminine forms of त्रि and चतुर् are तिस्र and चत्स्र, which are thus declined. तिस्र and चत्स्रः nom. and acc., तिस्रभिः and चत्स्रभिः instr., तिस्रभ्यः and चत्स्रभ्यः dat. and abl., तिस्रणाम् and चत्स्रणाम् gen., and तिस्र्यु and चत्स्र्यु loc.

The feminine forms of other adjectival numerals are not different from the masculine.

*Neuter.*

एक	एकम्	Nom. and Acc.
द्भि	द्वे	_____
त्रि	त्रीणि	_____
चतुर्	चत्वारि	_____

The neuter forms of other adjectival numerals are similar to the masculine.

7. The ordinals corresponding to एक, द्वि, त्रि, चतुर् and षष्ठ are प्रथम, द्वितीय, तृतीय, चतुर्थ, and षष्ठ. Instead of प्रथम, अग्रिम and आदिम, and of चतुर्थ, तुर्य and तुरीय are also used. From the other cardinal numerals up to दशन् inclusive, they are formed by dropping the final न् and adding म, as पञ्चमः &c.; and after दशन् up to नवदशन्, by simply dropping न्, एकादशः &c.

8. The ordinals from विशति and the other substantival numerals, and from their compounds, are formed by adding तमः, as विशतितमः, एकविशतितमः, त्रिशतमः, एकत्रिशतमः &c. Another way is by dropping the त्रि of विशति, and the final consonant of the rest. Where there is a final vowel, that vowel is changed to अ, but only in compound numerals, the simple ones forming their ordinals in the first way, as विशः, एकविशः, त्रिशः, एकत्रिशः, षष्टितमः, एकषष्टः-एकषष्टितमः &c. सप्त 'a hundred' has सप्ततमः.

9. The feminines of प्रथम, अग्रिम, आदिम, द्वितीय, तृतीय, तुर्य and तुरीय, are formed by adding आ, and of the rest by changing the final अ to ई, as प्रथमा, द्वितीया &c., and चतुर्थी, पञ्चमी, एकविंशी, एकविशतितमी &c.

10. The nom. plur. of प्रथम *m.* is प्रथमे or प्रथमाः, and the dat., abl., gen., and loc. sing., of द्वितीय and तृतीय or द्वितीया and तृतीया are optionally like those of pronouns ending in अ or आ, as द्वितीयस्मै or द्वितीयाय &c.

11. Adverbs of definite frequency are formed from numerals by the addition of स् to द्वि, त्रि, and चतुर्, and कृत्वस् to the rest, before which the final न् is dropped. For एक we have सहस् 'once,' Ex द्वि: 'twice,' त्रि: 'thrice,' चतु: 'four-times,' पञ्चकृत्वः, षडकृत्वः &c.

12. The termination वत् is applied to यत्, तद्, and एतद् and यत् to इदम् and किम्, in the sense of 'as much as.' The three former become या, ता, and एता, and the two latter इ and कि, as तावत्, 'that much,' तावान् masc. nom. sing.

पञ्चाशते ब्राह्मणेभ्यः प्रत्यहं कृष्णवर्माश्वं ददाति ।

गुरोः परिचर्यां कुर्वतस्तस्य द्विचत्वारिंशदहानि व्यतीयुः ।

चतस्रो विद्याश्चतुष्पष्टि कलाश्च चन्द्रापीडोऽशिक्षत ।

चत्वारि शृङ्गा त्रयोऽस्य पादा द्वे शीर्षे सप्त हस्तासोऽस्य ।

श्रावणस्य कृष्णपक्षेऽष्टम्यां तिथौ देवकी कृष्णं सुषुवे ।

त्रिः सप्तकृत्वः परशुरामः पृथिवीमक्षत्रियामकरोत् ।

सप्तदश सामिधेनीरनुब्रूयात् ।

ता एताः सप्तर्चोऽन्वाह । तासां त्रिः प्रथमागन्वाह त्रिरु-  
त्तमां ता एकादश संपश्यन्ते ।

त्रयस्त्रिंशद्वै देवा अष्टौ वसव एकादश रुद्रा द्वादशादित्याः  
प्रजापतिश्च वषट्कारश्च ।

॥ शतमनूच्यमायुष्कामस्य\* । शतायुर्वै पुरुष आयुष्येवैनं

\* Nom. plur. of शृङ्ग *n.* Vedas.

† Nom. plur. of हस्त *m.* Vedas.

‡ This is repeated when the sacred fire is kindled. It contains a description of the imaginary shape of the fire-god.

§ The nominative of this is होता, understood. This refers to the repeating of the verses by the Hota at a certain ceremony.

|| At the ceremony called प्रातरनुवाक which forms a part of the Agnishtoma sacrifice, a great many verses are repeated by the priests. The number of these is determined in this passage. For instance, first, he says, 'If the sacrificer desires a long life, one hundred verses should be repeated.' Then follows a reason for this, and so on.

¶ This qualifies यजमान or sacrificer, understood.

\*\* This refers to the यजमान.

तद्धातिः<sup>†</sup> । त्रीणि च शतानि च षष्टिश्चानूच्यानि यज्ञकामस्य ।  
 त्रीणि च वै शतानि षष्टिश्च संवत्सरस्याहानि । तावान्संवत्सरः  
 संवत्सरः प्रजापतिः प्रजापतिर्यज्ञः । उपैतं यज्ञो नमति यस्यैवं  
 विद्वांस्त्रीणि च शतानि च षष्टिं चान्वाह । सप्त च शतानि विं-  
 शतिश्चानूच्यानि प्रजापशुकामस्य । सप्त च वै शतानि विंशति-  
 श्च संवत्सरस्याहोरात्राः ।

संविभाजयति श्रीमान् स वित्तेन द्विजीत्तमान् ।

धर्मपष्टांशभागेन तेऽपि संविभजन्ति तम् ॥

गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।

गर्भादेकादशे राक्षो गर्भात्तु द्वादशं विशः ॥.

त्रिराचामेदपः पूर्वं द्विः प्रमृज्यात्ततो मुखम् ।

खानि चैव स्पृशेदद्भिरात्मानं शिर एव च ॥

जीवन्तोऽपि मृताः पञ्च व्यासेन परिकीर्तिताः ।

दरिद्रो व्याधितो मूर्खः प्रवासी नित्यसेवकः ॥

अनारम्भो हि कार्याणां प्रथमं बुद्धिलक्षणम् ।

प्रारब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥

नष्टे मृते प्रव्रजिते क्लीबे च पतिते पतौः ।

पञ्चस्वापन्सु नारीणां पतिरन्यो विधीयते ॥

तिस्रः कोट्योऽर्धकोटी च यानि लोमानि मानवे ।

तावत्कालं वसेत्स्वर्गं भर्तारं यानुगच्छति ॥

On the 27th day of the month a conclave of Paṇḍitas was held.

At that time ninety-nine men were examined, of whom fifty-four were found to be good grammarians.

The Paṇḍitas say that there are eighteen Purāṇas and twenty-four Smṛitis.

Originally there were three Vedas—Rigveda, Yajurveda, and Sāmaveda; afterwards there came to be four.

\* तद् is here equivalent to तस्माद्.

† The nominative of this is the priest होता, understood.

‡ This is a deviation from Pāṇini. See last Lesson, Art. 3.

There are now two principal branches or S'ákhās of Yajurveda.

The Smṛiti of Manu is in twelve chapters, and in the seventh the duties of kings are enumerated.

On the tenth of the bright half of Ās'vina, people in the Deccan give to each other leaves of the S'āmi tree, calling them gold.

All enemies were killed by the five Pāṇḍavas.

Rāma cut off the ten heads of Rāvaṇa.

He gained proficiency in the four learnings (lores), six S'āstras, and sixty-four arts.

I told him to depart three times, and when he did not do so, I gave him a kick.

The Hindus believe that there are eight guardians of the eight different quarters.

Of the eighteen *Parras* of the Mahābhārata, the third is the best, because it contains many pleasant stories.

The doctor has directed me to take this medicine for forty-two days.

I have studied seventeen cantos of the Raghuvans'a, seven of the Kumārasaṁbhava, nine dramatic plays, and eighty-six pages of Patañjali's Mahābhāshya.

## VOCABULARY XVII.

अक्षत्रिय *m. n. f.* destitute of क्षत्रिय.

अनारम्भ *m.* not beginning.

अनृत्य *pot. part.* of वच् with अनु, to be recited.

अन्तगमन *n.* going to the end.

अन्वाह (आह and अनु) he recites, repeats.

अब्द *m.* year.

अर्बकोटी *f.* (अर्ध *n.* half, कोटी *f.* ten millions) five millions.

अहोरात्र *m.* day and night.

आयुष्काम *m.* one wishing to live a long life.

इ with व्यति, to pass away.

उत्तम *m. n. f.* last.

उपनायन } *n.* the ceremony of  
the investiture with  
उपनयन } the sacred thread.

कला *f.* an art.

कार्य *n.* business, work.

कीर्तित with परि (from कृतं 10<sup>th</sup> conj. to tell) enumerated.

कृष्ण *m.* the eighth incarnation of Vishṇu.

कृष्णपक्ष *m.* the dark half of the lunar month.

कृष्णवर्मन् *m.* a proper name.

हीन *m. n.* neuter, impotent.

ख *n.* the cavities of the human body, as mouth, nose, &c.

गर्भाष्टम *m. n. f.* (गर्भ *m.* conception, and अष्टम eighth) eighth from conception.

चन्द्रापीड *m.* name of a prince.

चम् 1st conj. *Paraṣm. with आ.* to take in a little water into the mouth and drink it as a religious ceremony.

तावत्कालम् *adv.* for so long a time.

देवकी *f.* mother of Kṛishṇa.

द्विजोत्तम *m.* one who is best among Brāhmanas.

धर्मषष्ठांशभाग *m.* one-sixth part of religious merit as a share.

पतित *m. n. f.* sinful, apostate.

पद् 4th conj. *Atm. with सम्,* to amount to.

परिचर्या *f.* service, attendance on.

प्रजापति *m.* the god Brāhmā.

प्रजापशुकाम (प्रजा *f.* progeny, पशु *m.* cattle, and काम *m.* wish, one wishing for progeny and cattle.

प्रवासिन् *m.* a traveller.

प्रव्रजित *past part. of व्रज with प्र,* exiled or turned a recluse.

बुद्धिलक्षण *n.* (बुद्धि *f.* talent, लक्षण *n.* a sign) a sign of talent.

भज *with सम् and वि,* to admit to a share, to bestow upon.

भाज् 10th conj. *with सम् and वि,* to admit to a share, to bestow upon.

मृज् *with प्र,* to wash.

लोमन् *n.* a hair.

वषट्कार *m.* the cry वौषट् at the time of throwing an oblation into the fire; this is considered a deity.

विद्या *f.* learning, lore.

विद्वस् *m. n. f.* knowing.

विश्र *m.* the third order or caste among the Hindus.

व्याधित *m. n. f.* sick.

व्यास *m.* the reputed author of the Mahābhārata, a Rishi.

शतायुस् *m. n. f.* living for a hundred years.

शृङ्ग *n.* a horn.

श्रावण *m.* the fifth month of the Hindu year.

संवत्सर *m.* a year.

सामिधेनी *f.* a verse repeated at the time of kindling the sacred fire.

Āśvina आश्विन *m.* name of a month.

Bright-half शुक्लपक्ष *m.* of the lunar month.

Calling अभिदधान *pres. part. of आ with अभि.*

Canto सर्ग *m.*

Conclave समान *m.* परिषद् *f.* सभा *f.*

Doctor भिषज् *m.* वैद्य *m.*

Dramatic play नाटक *n.*

Duty धर्म *m.*

Enumerated **परिकीर्तित** *past part.*  
*pass.* **परिगणित** *past part. pass.*  
 Found **उपलब्ध** *past part. pass.*  
**समधिगत** *past part. pass.*  
 Good **समीचीन** *m. n. f.* **निपुण**  
*m. n. f.*  
 Guardian of a quarter **दिक्पाल** *m.*  
 Held (as a meeting) **मिलित** *past*  
*part.* [a kick.  
 Kick **लत्ता** *f.*; **लत्तया प्रहरति** gives  
**Kumārasambhava** **कुमारसंभव** *m.*  
 name of a poem by Kālidāsa.  
 Lore **विद्या** *f.*  
**Mahābhārata** **महाभारत** *n.* name  
 of an epic poem celebrating  
 the quarrels and wars be-  
 tween the sons of Pāṇḍu and  
 Dhṛitarāshṭra.

Originally **अग्रे** *loc. sing. of अग्र*,  
**आदौ** *loc. sing. of आदि*.  
**Parvan** **पर्वन्** *n.* a section, a canto.  
**Purāṇa** **पुराण** *n.* name of a class  
 of works containing legendary  
 accounts of many things and  
 of a religious and ritualistic  
 character.  
**Raghuvainśa** **रघुवंश** *m.* name of  
 a poem by Kālidāsa.  
**Rigveda** **ऋग्वेद** *m.* name of a  
 Veda.  
**Sāmaveda** **सामवेद** *m.* name of a  
 Veda.  
**S'amī** **शमी** *f.* a kind of tree.  
**Yajurveda** **यजुर्वेद** *m.* name of a  
 Veda.

## LESSON XVIII.

### COMPARATIVE AND SUPERLATIVE DEGREES OF

#### ADJECTIVES, &c.

1. **ईयस्** is a termination of the comparative degree and  
**इष्ठ** of the superlative. Before these the ending vowel of a  
 word or the ending consonant, if any, with the preceding  
 vowel, is dropped; as **लघु** *positive*, **लघीयस्** *comparative*, **लघिष्ठ**  
*superlative*; **महत्** *pos.*, **महीयस्** *comp.*, &c.

These terminations are applied to adjectives of quality and not  
 to participles and other verbal derivatives as **तर** and **तम** (mention-  
 ed below), are.

2. The **ऋ** occurring in the words **पृथु**, **सूद**, **श्रेष्ठ**, **कृत्वा**, **एत**  
 and **परिवृद्ध** is changed to **र**; as **पृथु** *pos.*, **प्रथीयस्** *comp.*, and  
**प्रथिष्ठ** *sup.*

3. The final syllable (i. e. the last vowel with the preced-

ing consonant) of the words स्थूल, दूर, ह्रस्व, क्षिप्र, and धृद; and the portion वन् of युवन् are dropped, and the preceding vowel takes Guṇa, as स्थूल *pos.*, स्थवीयस् *comp.*, and स्थविष्ठ *sup.*

4. The possessive terminations to be presently mentioned are dropped; as बलवन् *pos.*, बलीयस् *comp.*, and बलिष्ठ *sup.*

5. The following is a list of the irregularities :—

<i>Positive.</i>		<i>Comparative.</i>	<i>Superlative.</i>
प्रशस्य	praiseworthy	श्रेयस्	श्रेष्ठ.
वृद्ध	old	{ ज्यायस् वर्षीयस्	{ ज्येष्ठ. वर्षिष्ठ.
अन्तिक	near	नेदीयस्	नेदिष्ठ.
बाढ	firm, well	स्तथीयस्	साधिष्ठ.
प्रिय	dear	प्रेयस्	प्रीष्ठ.
स्थिर	firm	स्थेयस्	स्थेष्ठ.
क्विक्र	thick, much	स्फेयस्	स्फेष्ठ.
गुरु	heavy	गरीयस्	गरिष्ठ.
उरु	wide	वरीयन्	वरिष्ठ.
बहुल	many, much	बंहीयस्	बंहिष्ठ.
दीर्घ	long	द्राघीयस्	द्राधिष्ठ.
बहु	many, much	भूयस्	भूयिष्ठ.
युवन्	young	{ यवीयस् कनीयस्	{ यविष्ठ कनिष्ठ.
अल्प	small	{ कनीयस् अल्पीयस्	{ कनिष्ठ. अल्पिष्ठ.

6. The comparative ending in स् should be declined in the manner shown in Lesson XXVII. First Book. Its feminine is formed by the addition of ई, and of the superlative by affixing आ; as कनीयसी, कनिष्ठा.

7. तर is another comparative termination, the superlative corresponding to which is तम. These are applied not only to adjectives but to nouns, particles and other indeclinables and verbs. In the last case they take the forms तगम् and तमाम् and also when added to indeclinables, except in those instances in which, with the terminations, the indeclinables form adjectives. The words to which these suffixes are added undergo no change.

*Ex.*—लघु *pos.* लघुतरः, लघुतमः; पाचकतरः, पाचकतमः; पचतितराम्, पचतितमाम्; उच्चैस्तराम्, उच्चैस्तमाम्; उच्चैस्तरः *adj.* उच्चैस्तमः *adj.*

8. The feminine of adjectives ending in *तर* and *तम* is formed by affixing *आ*.

9. Derivatives signifying the 'possessor' of the thing expressed by the base are formed by affixing *मत्* to substantives; as *धीमत्* 'talented,' from *धी* 'talent.'

10. The *म* of this termination is changed to *व* when the base ends in *म्* or *अ* (short or long), or has either for its penultimate; as *धनवत्* 'wealthy,' from *धन* 'wealth'; *विद्यावत्*, *यज्ञस्वत्*, *भास्वत्*, *किंवत्*, *लक्ष्मीवत्*.

There are a few exceptions, as *यवमद्*, *भूमिमत्*, &c.

11. To substantives ending in *अ* the suffix *इन्* is also added in this sense, before which the preceding *अ* is dropped; as *इण्डिन्*, *धनिन्*, &c. *विन्* is another termination having this sense. It is applied to some nouns.

12. *इश्* *m. n. f.* and *इशी* *m. n.* (*इशी* *f.*) are appended to pronouns in the sense of 'like.' The final letter of the base is dropped and *आ* added to it; as *तादश्* 'like that,' *त्वादश्* 'like thee.' *इदम्* and *किम्* become *ई* and *की*; as *ईदश्*.

13. The verbal or other forms of *कृ*, *भू*, or sometimes *अस्* are added to a noun or an indeclinable to express the 'doing or being like' the thing denoted by the base.

14 *a.* The ending *अ* or *आ* is changed to *ई*, except in the case of an indeclinable. *b.* The preceding *इ* or *उ* is rendered long, and *c.* *ऋ* is changed to *री*. *d.* Final *न्* and the *म्* of *मनस्*, *अहस्*, *चक्षस्*, *चेतस्*, *रहस्*, and *रजस्* are dropped.

*Ex.*—*धनीकरोति*, *धनीभवति*, *गङ्गीभवति*, *प्रत्यक्षीकरोति*, *स्वीकृतम्* *n.*, *शुचीभूतम्* *n.*, *पट्टभवनम्* *n.*, *मात्रीकरोति*, *दिवाभूता* *f.*

ऋग्वेदात्सामवेदस्य महिमा भूयान् ।

यज्ञवर्मायोध्यां गच्छन्नध्वनोऽर्धाङ्गयोऽतिक्रम्याधाम्यत् ।

कृष्णस्य सुभद्रा यवीयसी स्वसा ।

सर्वेषु कुसुमेषु शिरीषकुसुमं नृदिष्ठम् ।



निःश्रेयसाय कर्मपथाज्ज्ञानमार्गः साधीयान् । श्रेष्ठस्तु सर्वेषां  
मक्तिमार्गः॥

परमात्मानोरप्यणीयान्महतोऽपि महीयान्वर्तते ।

धार्तराष्ट्रेभ्यः पाण्डवाः कृष्णसाहाय्याद्बलीयांसः किं तु तेषां  
योधसमाजो गरीयान् ।

दुःखितस्य वृत्तान्तश्रवणेनार्त्रीभवन्ति हृदयान्यनुकम्पिनां म-  
हात्मनाम् ।

यो यज्ञकर्माणि यथाविधि करोति स प्रजावान्पशुमांसेज-  
स्वी ब्रह्मवर्चसी यशस्वांश्च भवति ।

विष्णुशर्मण एकपञ्चाशत्पुत्रा आसन् । तेषां ये मध्यमाद्देवद-  
त्ताज्यायांसः पञ्चविंशतिस्ते कनीयोभिः पञ्चविंशत्या कलहं  
चक्रुः ।

सर्वासु नदीषु भागीरथी द्राघिष्ठा विस्तारे वरिष्ठा च । तस्याः  
सलिलं यमुनायाः शुचितरम् । पर्वतेषु हिमालयः प्रथिष्ठः ।

अहो दीप्तिमतोऽपि विश्वसनीयतास्य राज्ञो वपुषः ।

ईदृशी मे मन्दभाग्यता यन्न केवलं भर्तुर्विरहो दारकयोरपि ।

हा सौम्य हनूमन्क पुनस्त्वादृशस्य साधोर्महोपकारिणः सं-  
भवोऽस्मिञ्जगति ।

नैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।

नेयं मे जटा किं तु वेणीकृतः कचानां कलाप इत्यब्रवीत्का-  
चित्स्त्री ।

दासीभूतां सर्पाणां जनन्याः सेवां कुर्वती स्वमातरं बन्धनान्मु-  
मोच गरुडः ।

तपश्चरन्रावणः स्वीयानि नव शिरांसि शिवायोपायनीचका-  
रेति शृणुमः ।

प्रियतमस्य पुण्डरीकस्य मरणेन सशोकया महाश्वेतया तिर-  
स्कृता विषया दूरीकृतो बान्धवजनोऽङ्गीकृतमरण्येऽवस्थानम् ।

एकः पुरुषः प्रियतमायाः प्रासादस्योपरितर्नी भूमिं प्रवेष्टुमि-  
च्छुर्बातायनादधोबलम्बमानमहिं रज्जुकृत्यारोह ।

उपरते भर्तेरि यत्प्राणाः परित्यज्यन्ते तन्मौख्यम् । उत्तरा  
विराटदुहिता बालिका विनयवति धीमति विक्रान्ते च पञ्चत्व-  
मभिमन्याबुपगतेऽपि प्राणान्न नहौ । अन्या अपि सहस्रशः कन्यका  
अभर्तृमन्यो जाताः सत्यो जीवितानि न तत्यजुरिति श्रूयते ।

जीवनाय मनुजन्मनामिह भ्राभ्यतामथ कदापि स प्रभुः ।

त्वादृशो भवति भाग्ययोगतो वेत्ति यः सदसतां यदन्तरम् ॥

Kausalyā was the eldest [वृद्ध] of the three wives of  
Das'aratha, and Kaikeyī the youngest [युवन्].

Sītā's bodily form was more slender [तनु] than Draupadī's.  
That the greater [बहु] is equal to the less [लघु] is absurd.  
In running, the horse is the swiftest [आशु] of all animals.  
The virtuous [सद्गुण, पुण्य] are happy [सुख] and deserve  
respect.

Rukmīṇī was dearer [प्रिय] to Kṛishṇa than Satyabhāmā.

When one's luck is bad, even his relations become (as if  
they were) his enemies [विपक्ष].

What is he called who has wealth [वसु], or fortitude [धैर्य],  
or fame [यशस्, कीर्ति], or land [भूमि] ? \*

All should become as of one mind [एकचित्त] and having  
taken this net should fly off.

Indra was the mightiest [ओजस्विन्] and most powerful  
[बलिन] of all the gods, and therefore they crowned him king.

The sense of the original passage is rendered (as if) clear  
[विशद] by a commentator, and sometimes mystified [गूढ].

Damayantī was the most beautiful [सुन्दर, चारु] of all the  
women of the time, and the most devoted [भक्त, अतुरक्त] to  
her husband.†

Thy heart has at this moment melted (become as if a  
liquid) [द्रव] through affection.

The bullocks that are fastened to the yokes of carriages  
are fatter [पीवर] than common ones.

\* The student should answer this question.

† Loc. or Gen.

O Sita, there is not another woman like thee [स्वद्], so pure, so simple, and so loving [अनुराग, प्रणय], and not another man like me [मद्], so ruthless and so cruel.

## VOCABULARY XVIII.

अणु *m. n. f.* little; *m.* an atom, a small particle.

अधस् *adv.* below, down.

अध्वन् *m.* a road.

अनुकम्पिन् *m. n. f.* compassionate.

अन्तर *n.* difference.

अभिमन्यु *m.* son of Arjuna.

अरुम *m. n.* a sore or wound.

अवलम्बमान *m. n. f.* hanging.

अवस्थान *n.* residence.

अहि *m.* a snake.

आर्द्र *m. n. f.* wet.

इच्छु *m. n. f.* wishing, wisher

उत्तरा *f.* daughter of a king named Virāṭa.

उपरितन *m. n. f.* what is above.

उपायन *n.* a present.

एकमनस् *m. n. f.* of one mind.

कच *m.* the hair.

कर्मपथ *m.* (कर्मन् action, and पथिन् a way) way of action, i. e., the performance of religious ceremonies &c. as a way to eternal bliss.

कलह *m.* a quarrel.

कलाप *m.* a bundle, a collection.

कृक्ष *m. n. f.* weak, thin.

कृष्णसाहाय्य *n.* help of Krishna.

क्रम 1st conj. Parasm. with अति, to cross, to go over, to transgress.

क्षुद्र *m. n. f.* small, mean.

गरुड *m.* an eagle, the bird of that species used by Vishṇu as his car.

जटा *f.* matted hair.

जीवन, *n.* livelihood.

जीवित *n.* life.

ज्ञानमार्ग *m.* (ज्ञान *n.* knowledge, मार्ग *m.* a way) the knowledge of God as a way to eternal bliss.

दामक *m.* a male child, son.

दीप्ति *f.* splendour.

दृढ *m. n. f.* firm, strong.

नि श्रेयस *n.* final beatitude.

परिहृद *m.* a master, owner.

पुण्डरीक *m.* a proper name, a lotus flower.

पृथु *m. n. f.* large, great.

बन्धन *n.* restraint, imprisonment.

बालिका *f.* a girl.

ब्रह्मवर्चमिन् *m. n. f.* illumined by the Vedas, possessing the splendour conferred by the practice of the Vedic rites.

भक्तिमार्ग *m.* (भक्ति *f.* love, devotion, and मार्ग *m.* a way) devotion to or love of God as a way to eternal bliss.

भाग्ययोग *m.* (भाग्य *n.* luck, good fortune, योग *m.* accession) the accession of good luck or fortune.

- भृश** *m. n. f.* much, mighty.  
**मध्यम** *m. n. f.* middle; *n.* waist.  
**मनुजन्मन्** *m.* (मनु *m.* one of the progenitors of men) one born of Manu, a human being, a man.  
**मन्दभाग्यता** *f.* (मन्द dull, भाग्य fortune, मन्वभाग्य one who is unfortunate) misfortune.  
**महाश्वेता** *f.* name of the daughter of a Gandharva.  
**महोपकारिन्** *m. n. f.* very benevolent.  
**मौल्य** *n.* folly.  
**यज्ञवर्मन्** *m.* a proper name.  
**यथाविधि** *adv.* according to the rules laid down in ceremonial works.  
**यमुना** *f.* name of a river.  
**युग** *m.* a yoke.  
**योधसमाज** *m.* (योध *m.* a warrior, समाज *m.* a multitude) a multitude of warriors, an army.  
**रज्जु** *f.* a rope.  
**रम्** *with उप, 1st conj. Parasm.* to die.  
**रहस** *n.* secrecy, solitariness, a secret; *adv.* secretly, solitarily.  
**लघु** *m. n. f.* small.  
**वपुस्** *n.* the body.  
**विक्रान्त** *m. n. f.* courageous, possessing prowess.  
**विश्वसनीयता** *f.* capacity to inspire confidence.  
**विषय** *m.* objects giving sensual pleasure.  
**विष्णुशर्मन्** *m.* a proper name.  
**विस्तार** *m.* extent.  
**वृत्तान्तश्रवण** *n.* वृत्तान्त *m.* history, account, श्रवण *n.* hearing, hearing of history or account.  
**वेणि वेणी** *f.* braided hair.  
**शिरीष** *n.* a kind of flower.  
**शुचि** *m. n. f.* pure.  
**संभव** *m.* possibility, probability.  
**सदसत्** *m. n. f.* good and bad.  
**सलिल** *n.* water.  
**सशोक** *m. n. f.* (स with, शोक *m.* sorrow) afflicted with sorrow.  
**सहस्रशः** *adv.* by thousands.  
**सुभद्रा** *f.* wife of Arjuna.  
**सेवा** *f.* service.  
**सौम्य** *m. n. f.* gentle.  
**हनुमत्** *m.* name of a monkey-devotee of Râma.  
**ह्रस्व** *m. n. f.* short.

Absurd **अयुक्त** *past part.* अयु-  
पन्न *past part.*

Bad **प्रतिकूल** *m. n. f.*

Bodily form तनु *f.* वपुस् *n.* आकृति *f.*

Commentator टीकाकार *m.* टीका-  
हृत् *m.* [ *m. n. f.*

Common साधारण *m. n. f.* सामान्य

Cruel दुःसंस् *m. n. f.*

Darkened नियुक्त *past pass. part.*;

शुचि नियुक्तः

Kaikeyi कैकेयी *f.* name of one of the wives of Das'aratha.

Kausalya कौसल्या *f.* name of one of the wives of Das'aratha.

Moment क्षण *m.*

Net जाल *n.*

Pure विशुद्धशील *m. n. f.*

Relation वन्धु *m.* वन्धुजन *m.*

ज्ञाति *m.* [ *Krishna*

Rukmini रुक्मिणी *f.* wife of

Running विद्वण *n.*

Ruthless निर्धण *m. n. f.*

Satyabhāmā सत्यभामा *f. name of*  
one of the wives of Kṛishnā.

Sense अर्थ *m.*

Simple कञ्ज *m. n. f.* आर्जवयुक्त  
*m. n. f.* सरल *m. n. f.*

## LESSON XIX.

### COMPOUNDS.

*Dvandva (Copulative) and Tatpuruṣa (Determinative).*

1. In Sanskrit one simple noun\* may be compounded with another, and this compound with a third or another compound; or several nouns may be compounded together simultaneously.† In this manner we may have a compound consisting of any number of simple words. According to the sense or manner in which nouns are thus put together compounds are divided into several classes.‡ A compound of the class called Dvandva consists of nouns which, if not compounded, would be joined by the copulative particle; as रामश्च कृष्णश्च = रामकृष्णौ; रामश्च लक्ष्मणश्च भरतश्च सुव्रतश्च = रामलक्ष्मणभरतसुव्रताः.

2: a. When the compound consists of two nouns, each being understood to be singular, it takes the dual; and the plural, when it contains more than two nouns. b The gender of the final noun is the gender of the whole; as कुक्षुटमयूर्यांविमे, मयूरीकुक्षुटाविमौ. c. A Dvandva compound is singular and neuter when it implies an aggregate or when the things enumerated constitute one complex idea, as आहारनिद्राभयम्. This may be called 'the collective species' of Dvandva. When a compound consists of words signifying insects, limbs

\* *I. e.*, a substantive, adjective, or an indeclinable word (अङ्गपद).

† It should by no means be supposed that any noun may be compounded with any other in any sense. The Sanskrit idiom allows of certain compounds only and not others. Ignorant persons not knowing this put forth as Sanskrit what is by no means so. Many minute rules have been given by the grammarians, some of which are reproduced in the text. Practically the usage of the best authors is the safest guide.

of the body of an animal, parts of an army, objects between which there is a natural antipathy, or of common names not denoting an animal, it is always of this nature ; as युक्तालिङ्गम्, पाणिपादम्, रथिकाश्वरोहम्, अहिनकुलम्, धानाशङ्कलिः. In other cases this construction depends on the will of the speaker.

3. A word ending in ऋ and implying blood-relationship or some kind of learning, changes this vowel to आ when followed by another word ending in ऋ or by पुत्र, as होतापोतारो, मातापितातारो, पितापुत्रौ.

4. When a collective Dvandva compound ends in a letter of the palatal class, or ह, ष, or ङ, the vowel अ is added on to it; as वाक्स्त्रयम्, त्वक्स्त्रयम्, शमीद्वयम्, वाक्स्त्रयम्, उत्रोपानहम्. When it is not collective the अ is not added, as in प्राद्वदशरदौ.

II. 1. A compound of the Tatpuruṣa class consists of two members, the first of which determines the sense of the other,\* or is attributive to it. The attributive member may have the meaning of a case, or may be used in apposition to the other, and consist, in this latter case, of an adjective or a substantive. The former we will call an inflectional compound, and the latter an appositional (named Karmadhāraya in Sanskrit Grammar), as राज्ञः पुरुषः = राजपुरुषः (inflectional), गम्भीरो नादः = गम्भीरनादः (app.), पुरुषो व्याघ्र इव = पुरुषव्याघ्रः (app.)

2. There are six varieties of the first species, corresponding to the six oblique cases :—

a. (1) A noun in the accusative case is compounded with अत्रित, अतीत, पतित, गत, अत्यस्त, प्राप्त, आपन्न; as कृष्णं अत्रितः = कृष्णभितः, दुःखमापन्नः = दुःखापन्नः, स्वर्गे गतः = स्वर्गगतः.

(2) When the accusative expresses the duration of a continuous action or state, it is compounded with another indicative of that action or state; सुहृते सुखम् = सुहृत्सुखम्.

b. A noun in the instrumental is compounded with another (1) expressive of the effect, (2) and with the words पूर्व, उत्तर, अग्र, and words having the sense of ऊन, and with कलह, कलह, and कलह.

(3) It is also sometimes compounded with verbs.

\* In a few cases the attributive member is placed after the main member.

when the instrumental has the sense of the agent or instrument of the action.

(4) When it signifies an article used to season food it is compounded with the following word if that word signifies a kind of food.

*Examples.*—(१) शङ्खुलया खण्डः=शङ्खुलाखण्डः—(२) मासेन पूर्वः=मासपूर्वः, मात्रा सदृशः=मातृसदृशः, वाचा कलहः=वाक्कलहः &c.—(३) हरिणा जात. - हरित्रातः, नखैर्भिन्नः=नखभिन्नः &c.—(४) दध्नीदनः=दध्योदनः &c.

c. A noun in the dative is compounded with another (1) expressive of the material of which the thing expressed by the first noun is made; as घृपाय दारु-घृपदारु. (2) It is also compounded with अर्थ, बलि, हित, and रक्षित. The compound with अर्थ is an adjective and takes the number and gender of the noun it qualifies; as द्विजायाम्=द्विजार्थ ओदनः, द्विजायेयम्=द्विजार्थी यवागः, द्विजायेदम्=द्विजार्थ पयः, भूतेभ्यो बलिः=भूतबलिः, गवे हितम्=गोहितम्, गवे रक्षितम्=गोरक्षितम्.

d. A noun in the ablative may be compounded with भय, भीति, भीति and भी, and sometimes with अपेत, अपोद, श्रुत, पतित and अवश्रुत. *Ex.* चोराद्भयम्=चोरभयम्, सुखादपेतः=सुखापेतः, चक्रान्श्रुतः=चक्रश्रुतः, स्वर्गात्पतितः=स्वर्गपतितः.

e. (1) A noun in the genitive may be compounded with any other noun, as राज्ञः पुरुषः=राजपुरुषः.

But there are many exceptions.

It is not compounded with verbal derivatives ending in अक and नृ and denoting the agent, अपां लष्टा, ओदनस्य पाचकः, घटस्य कर्ता, नोत् अपलष्टा, ओदनपाचकः, or घटकर्ता.

There are a few counter-exceptions, as देवपूजकः, ब्राह्मणयाजकः &c.

Such genitives again as the following are not compounded:—नृणां द्विजः भेदः, सतां वधः, आश्रयो गवां दोहोऽगोपेन &c.

(2) पूर्व, अपर, अवर, and उत्तर are compounded with nouns in the genitive, and are placed first. Similarly a word expressive of a part is compounded with a noun in the genitive case expressive of the whole, and is placed first. In both cases the noun in the genitive stands last. *Ex.* पूर्वकायस्व=पूर्वकायः, चरमं रात्रेः=चरमरात्रः, मध्यमहः=मध्यमहः.

अस्मिन्कलौ खलोत्सृष्टदुष्टवाग्बाणदारुणे ।  
 कथं जीवेज्जगन्न स्युः संनाहः सज्जना यदि ॥.  
 इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा ।  
 अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः  
 रोगशोकपरीतापबन्धनव्यसनानि च ।  
 \*आत्मापराधवृक्षाणां फलान्येतानि देहिताम् ॥  
 †सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।  
 ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥  
 धर्मार्थकाममीक्षाणां यस्यैकोऽपि न विद्यते ।  
 अजागलस्तनस्येव तस्य जन्म निरर्थकम् ॥

यदेतद्भुमरणं नाम तदतिनिष्फलम् । अविद्वज्जनाचरित एष  
 मार्गो मोहविलसितमेतदज्ञानपद्धतिरियं रभसाचरितमिदं क्षुद्रह-  
 ष्टिरेषातिप्रमादोऽयं मौर्ख्यस्खलितमिदं यदुपरते पितरि भ्रातरि  
 सुहृदि भर्तरि वा प्राणाः परित्यज्यन्ते । स्वयं चेन्न जहति न परि-  
 त्याज्याः । अत्र हि विचार्यमाणे स्वार्थ एव प्राणपरित्यागोऽयमस-  
 ह्यशोकवेदनाप्रतीकारत्वादात्मनः । उपरतस्य तु न कमपि गुणमा-  
 वहति । न तावत्तस्यायं प्रत्युज्जीवनोपायो न धर्मोपचयकारणं न  
 शुभलोकोपार्जनहेतुर्न निरयपातप्रतीकारो न दर्शनोपायो न परस्पर-  
 रसमागमनिमित्तम् । अन्यामेव स्वकर्मफलपरिपाकोपचितामसा-  
 ववशो नीयते भूमिमसावप्यात्मघातिनः केवलमेनसा संयुज्यते ।

The master teaches us eight times in a *fortnight* †

The priests perform an Agnishtoma sacrifice in *six days*.

The glory of Râma's exploits was sung in the *seven svargas*  
 and *seven pātālas*.

\* Words ending in consonants when not the last members of a com-  
 pound are treated as before the consonantal case-terminations; आत्मन् +

अपराध = आत्म + अपराध = आत्मापराध, विद्वस् + रत्न = विद्वद्रत्न.

† Spoken by Krishna to Arjuna who had expressed his unwillingness  
 to fight.

‡ The student should use Sanskrit compounds for the words printed in  
 italics.



The duties of *Brāhmanas*, *Kṣatriyas*, *Vais'yas*, and *Sūdras* are mentioned in the Smritis of *Manu*, *Yājñalkya*, and *Asita*.

*Rāma* and *Sugrīva* made an alliance for mutual assistance.

Raghu, who took with him his great army going towards the eastern sea, appeared like Bhagiratha, who led Gaṅgā fallen from the matted hair of S'iva.

Traversing the eastern countries in this manner, the conqueror reached the coast of the great \* ocean (which appeared) dark on account of the forests of Tālī trees.

Having rooted out the *Vaṅgas* (who were) haughty on account of their fleet of ships, he erected triumphal (of triumph) columns in the region between the branches (streams) of the Gaṅgā.

The king of the *Kalīngas* received him with missiles, as the mountains received Indra, prepared to cut (their) wings, with stones.

The conqueror took away the wealth and not the land of the lord of *Mahendra* (who was) first captured and then chased.

The sea, though pushed afar by the arrow of *Paras'urama*, appeared as if touching the mountain *Sahya* on account of his extensive army (which joined the two).

### VOCABULARY XIX.

अग्निष्टोम *m.* a kind of sacrifice.

अङ्गार *m. n.* burning charcoal.

अजा *f.* a she-goat.

अतिनिष्कल *m. n. f.* very fruitless.

अतिप्रमाद *m.* a great error, great carelessness.

अनुमरण *n.* following in death, or dying after, as in the case

of widows burning themselves with the dead bodies of their husbands.

अलम्ब *m.* loss.

अलोभ *m.* contentment, absence of greed.

अवश्य *m. n. f.* being in the power of another, dependent, helpless.

\* महत् becomes महा when it forms the first member of an appositional Tatpurusha or Bahuvrihi.

- असह्य *m. n. f. pot. part. of सह*  
with अ, insufferable.
- आचरित *m. n. f. followed, practised ; n. practice, act.*
- आत्मघातिन् *m. n. f. one who commits suicide.*
- उत्सृष्ट *past part. pass. of सृज्*  
with उद्, let go, discharged.
- उहालक *m. name of a person.*
- उपचय *m. store, storing, gathering.*
- उपचित *past pass. part. of चि*  
with उप, collected. [ceased.
- उपरत *m. n. f. dead, deceased,*
- एनस् *n. sñ.*
- करणीय *n. what is to be done, a work to be got through, a duty.*
- कलि *m. the Kali age, i. e., the age in which the world at present is, being the last and the most sinful of the four ages.*
- गल *m. the throat.*
- गुण *m. efficacy, advantage.*
- चरम *m. n. f. last.*
- जय *m. victory, triumph.*
- देहिन् *m. n. f. embodied, having body ; m. a man, the soul.*
- निरय *m. hell.*
- निरर्थक *m. n. f. useless, vain.*
- पद्धति *f. a way, a mode.*
- परित्याज्य *m. n. f. pot. part. of त्यज्*  
with परि, deserving to be abandoned.

- परिपाक *m. becoming mature, maturity.*
- परीताप *m. pain, affliction.*
- पात *m. falling, fall.*
- प्रतिकार } *m. help against an*  
प्रतीकार } *evil, a remedy.*
- प्रत्युज्जीवन *n. restoring to life again, revival.*
- प्रभात *m. n. f. (past part. of भा*  
with प्र), disappeared (as darkness) and appeared (as light);  
*n. daybreak.*
- मूल *n., a root, basis.*
- मोह *m. foolishness, infatuation.*
- रभस *m. hastiness, rashness.*
- रोग *m. disease, sickness.*
- लघुलघु *adv. early.*
- लाभ *m. acquisition, gain.*
- वङ्गाः *m. plural, the name of a people or their country.*
- वह् 1st conj. *Parasm. and Ātm.*  
with आ, to bring.
- वासर *m. n. a day.*
- विचार्यमाण *(pres. part. of the*  
*pass. of the caus. of चर् to go*  
with वि) *being thought or considered.*
- विलसित *n. a wanton pastime.*
- वेदना *f. agony.*
- संनाह *m. an armour.*
- संसार *m. world.*
- स्वलित *n. a slip, a mistake.*
- स्तन *m. the female breast, the*
- स्तम्भ *m. a column. [nipple.*
- स्वकर्तव्य *n. one's duty.*

Alliance संधि *m.* सख्य *n.*  
 Assistance साहाय्य *n.*  
 Captured गृहीत *past part. pass.*  
 of ग्रह.  
 Column स्तम्भ *m.*  
 Conqueror विजिगीषु *m.*  
 Cutting छेद *m.*  
 Dark श्याम *m. n. f.* [*m. n. f.*  
 Eastern पूर्व *m. n. f. pron.* प्राच्य  
 Exploit पराक्रम *m.* अद्भुतचरित *n.*  
 Fleet of ships नौसाधन *n.*  
 Haughty उद्धत *past part.*  
 Lord नाथ *m.*  
 Mahendra महेन्द्र *m.* name of a  
 mountain and the adjacent  
 country.  
 Ocean अर्णव *m.*

Pātāla पाताल *n.* the nether  
 region.  
 Prepared उद्यत *past part. of यम्*  
 with उद्.  
 Pushed afar दूरोत्सारित. उत्सारित  
*past part. pass. of the caus. of*  
 दृ with उद्.  
 Region between अन्तर *n.* अन्त-  
 राल *n.*  
 Released मुक्त *past part. pass. of*  
 धृच्.  
 Stream स्रोतस् *n.*  
 Tāli ताली *f.* a kind of palm tree.  
 Touching लग्न *m. n. f.*  
 Traverse क्रम 1st and 4th *conj.*  
 with आ *Parasm.*  
 Wing पक्ष *m.*

## LESSON XX.

## BAHUVRĪHI AND AYYAYIBHĀVA COMPOUNDS.

I. 1. Two or more nouns in apposition to each other with the attributive member placed first may be compounded and used as an adjective to qualify a substantive. The substantive must not be in apposition to the separate members of the compound. A compound of this nature is called Bahuvrīhi; as महाबाहुः, पीताम्बरः. As a Karmadhāraya, महाबाहुः is equivalent to महान्बाहुः, 'great arm;' but as a Bahuvrīhi, it stands for महान्बाहुर्यस्य, 'he whose arm is great,' i. e., 'great-armed;' so also पीताम्बरः 'he whose garment is yellow.'

महान्बाहुर्यस्य सः = महाबाहुर्नलः. Here बाहु or महत् does not stand in apposition to नल, but the compound महाबाहुः does, as it qualifies नल. In घनश्यामो नलः, श्यामः is in apposition with नल, wherefore the compound is not a Bahuvrīhi. That, therefore, is a Bahuvrīhi in the dissolution of which the यत् is in an oblique case; प्राप्तवर्द्धकं यत् = प्राप्तोद्भूतं ग्रामः—वह्नयो नभो यस्मिन् = वह्नुनदीको देशः.

2. Sometimes the first member of a Bahuvrīhi is not in apposition to the second; as चक्रपाणिः=चक्रं पाणौ यस्य 'he in whose hands there is a wheel.'

3. When comparison is involved, the first member may have the sense of the genitive; as चन्द्रकान्तिः, equivalent to चन्द्रस्यैव कान्तियस्य. As a Tatpuruṣa it means simply चन्द्रस्य कान्तिः.

4. The negative particle अ or अन् or a preposition sometimes forms a Bahuvrīhi compound with a substantive; as अवियमानः पुत्रो यस्य सः=अपुत्रः, निर्गता घृणा यस्य सः=निर्घृणः (see 10 below), विगतं जीवितं यस्य सः=विजीवितः, उद्धता कन्धरा यस्य सः=उत्कन्धरः &c. अवियमानपुत्रः, निर्गतघृणः &c. are also admissible by the general rule.

5. A compound of words denoting the cardinal points belongs to this class, and signifies the point or direction between those points, as उत्तरपूर्वा 'north-east.' A noun signifying a direction, which when uncompounded is declined like a pronoun, is optionally so declined when thus compounded.

6. A compound of स or सह with a substantive when used as an adjective is a Bahuvrīhi, as देवदत्तः सहपुत्रो ग्रामं गतः.

7. An adjectival compound of a numeral or an indeclinable, or of आसन्न, अदूर, or अधिक, with a numeral, is a Bahuvrīhi. In this case, the final vowel, or the final consonant with the preceding vowel, of the latter numeral, and अति of विसृति are dropped and the termination अ is added. Ex. द्वित्रिः 'two or three,' द्विदशः 'twice ten,' उपदशः 'about ten,' i.e., 'nine or eleven,' आसन्नविंशः 'nearly twenty,' अदूरत्रिंशः 'not far from thirty,' अधिकचत्वारिंशः 'more than forty.' But चतुर when preceded by उप and त्रि does not drop any letter, but अ is simply added to it; as उपचतुराः 'about four,' त्रिचतुराः 'three or four.'

8. When the last word of a Bahuvrīhi ends in क्, or is a feminine noun ending in ई or ऊ, the termination क् is added on to it; as ईश्वरः कर्ता यस्य तत्=ईश्वरकर्तृकं श्रग्वत्; बहुली बन्धो यस्मिन्सः=बहुनदीको देशः, रूपवद्यूकः. This rule is not applicable when the feminine noun is such as is capable of taking इत्

or उद् for its final before the vowel case-terminations. स्त्री is a counter-exception.

9. *a.* If a Bahuvrīhi ends in अक्षि or धनुम्, these words assume the forms of अक्ष and धन्वन्; as कमलाक्षः 'lotus-eyed,' अधिज्यधन्वा 'one whose bow is strung.' *b.* If it ends in गन्ध, this word becomes गन्धि, when उद्, पूति, सु, or सुरभि precedes, or when the compound involves comparison; as उद्गन्धि, सुगन्धि, पद्मगन्धि &c. *c.* Similarly धर्म becomes धर्म्मन् when preceded by a single word. *d.* When the ending word does not undergo such changes and additions, क is optionally affixed to all compounds of this class except those formed by rules 5-7; as अध्ययननिमित्तको मे वासोऽस्मिन्पाशे.

10. The final vowel of a Bahuvrīhi compound, if its last member is गो or a feminine noun ending in आ, is shortened, when no क is added; as चित्रा गावो यस्य सः=चित्रगुः, लक्ष्मीभार्या यस्य सः=लक्ष्मीभार्यः. The आ is optionally shortened when क is affixed, as लक्ष्मीभार्याकः or लक्ष्मीभार्यकः.

II. 1. Adverbial compounds (अध्ययीभाव) are formed by putting together an indeclinable (a preposition or an adverb) and a noun. *a.* Adverbs are to be considered as neuter accusative singulars. *b.* Adverbial compounds ending in अ take sometimes the termination of the instrumental or locative singular. *c.* A final long vowel becomes short (see 10, p. 135). *d.* The ending न् is dropped, but 'optionally when the final substantive of the compound is neuter.

*E.g.* अधिहरि 'in Hari,' अनुविष्णु 'after Vishnu,' i. e., 'following Vishnu,' उपगङ्गम् 'near the Gaṅgā,' अनुगङ्गम् 'along with or by the side of the Gaṅgā,' यथाशक्ति 'according to one's abilities,' अध्यात्मम् 'on or in the soul,' प्रत्यहम् or प्रत्यह 'every day,' सन्तृणम् 'together with grass.' These are thus ordinarily dissolved:—

हराविति=अधिहरि । विष्णोः पश्चात्—अनुविष्णु । गङ्गायाः समीपम् उपगङ्गम् । गङ्गामन्वायतम्=अनुगङ्गम् । शक्तिमनतिक्रम्य—यथाशक्ति । आत्मनीति=अध्यात्मम् । अहन्यहनीति=प्रत्यहम् or प्रत्यह । मृणमप्यपरित्यज्य=सन्तृणम् ।

भार्याया यद्यदिष्टं तत्तदधिज्यधन्वनस्तस्य भूपतेर्नानासाद्यं किञ्चिदास्तीत् ।

प्रतिदिनं त्र्यम्बकं यथाविधि पूजयामि यावदवकाशं ग्रन्थ-  
नवलोकयाम्यामध्याह्नसमयमक्षमालां गृहीत्वा जपामि ।

त्रिचतुराण्यहान्यस्मिन्मे गृहे वस्तुं त्वमर्हसि यावत्सैवार्थसिद्धिं  
करोमि ।

आसन्नपञ्चाशा गा ब्राह्मणेभ्योऽददाद्यश्चवर्मा श्रावणस्य प्रथ-  
मे सोमवासरे ।

चिरप्रवृत्त एष मृतस्य पुनर्जीवप्रदाने पन्थाः । तथाहि । विश्वा-  
वसुना गन्धर्वराजेन मेनकायामुत्पन्नां प्रमद्वरां नाम कन्यामा-  
शीविषविलुप्तजीवितां स्थूलकेशाश्रमे भार्गवस्य नप्ता प्रमृतिनयो  
मुनिकुमारको रुहर्नाम स्वासुषोऽर्थेन योजितवान् ।

अर्जुनं चाश्वमेधतुरगानुसारिणमात्मजेन बभ्रुवाहननाम्ना  
समरशिरसि शरापहतप्राणमुद्रूपी नाम नागकन्यका सोच्छ्रा-  
समकरोत् ।

अभिमन्युतनयं च परिक्षितमश्वत्थामास्त्रपावकपरिमृष्टमुद्रा-  
दुपरतमेव निर्गतमुत्तराप्रलापोपजनितरूपो भगवान्वासुदेवो दु-  
र्लभानसूत्रापितवान् ।

\* यान्येव सुरभिक्षुसुमधूपानुलेपनादीनि चन्द्रापीडसमागमसु-  
खोपभोगायानीतानि तैरेव मृते तस्मिन्देवतोचितामपचितिं संपा-  
द्य चन्द्रापीडमूर्तौ मूर्तिमतीव शोकवृत्तिरार्तरूपा रूपान्तरमिव  
तत्क्षणेनैवोपगता गतजीवितेव शून्यमुखी मुखावलोकिनी चन्द्रा-  
पीडस्य पीडोत्पीडितहृदयापि रक्षन्ती बाष्पमोक्षमुद्दामवृत्तेः शो-  
कादपि मरणादपि च कष्टतमामवस्थामनुभवन्ती तथैवाङ्गे स-  
मारोपितचन्द्रापीडचरणद्वया दूरागमनखिन्नेनापि बुभुक्षितेना-  
प्यप्रतिपन्नस्नानपानभोजनेन मुक्तात्मना राजपुत्रलोकेन स्वपरि-  
जनेन च राह निराहारा कादम्बरी तं दिवसमेनयत् ।

\* This refers to Kādambārī, a damsel who goes to a certain appointed place to meet her lover Chandrāpīḍa but finds him dead. Hopes have been held out to her by some supernatural power of her lord's revival, and she has been directed to preserve his body.

सज्जन्ति कुञ्जरघटाः सलु तत्प्रवाणे  
 तं संततं युधि परिष्वजते जयभीः ।  
 चेतः सैमासजति तस्य गुणसुरागा-  
 द्विधाविहृद्दहदये विदुषां समूहे ॥  
 यं न स्पृशनैयेनमचिन्त्यतत्त्वं दुरन्तधामानमनन्तरूपम् ।  
 मनोवचोवृत्तं आत्मभाजां स एव पूज्यः परमः शिवो नः॥  
 अयं निजः परो वेति गणना लघुचेतंसाम् ।  
 उदारचरितानां तु वसुधैव कुटुम्बकम् ॥  
 दंष्ट्रीभङ्गं मृगाणामधिपतय इव व्यक्तमानावलेपाः ।  
 नाज्ञाभङ्गं सहन्ते नृवर नृपतयस्त्वादृशाः सार्वभौमाः ॥

I saw five or six men, more than fifty-five cows, and nearly sixty dogs on the road.

This is the king of the Aṅgas, whose love has been sought by celestial damsels.

In him the goddesses Śrī and Sarasvatī, whose abodes by nature are different, live together.

The king, who heard the account of Mahās'etā, was not able to say a word, overcome with grief.

This is a king of the name of Parantapa, whose spirit is unfathomable and who has obtained great fame by keeping his subjects contented.

I now explain the principles of Nyaya, according to my abilities.

Locusts fly towards the fire.

Raghu erected a trophy or triumphal column on every mountain.

Janasthāna is situated on the banks of (along-side of) the Godāvarī.

Having sent the girl to her husband's house, and being as if I had paid back a deposit, I am now at ease.

This is the lord of *Avanti*, who is long-armed, broad-breasted, and slender-waisted.

The lotus-eyed maid, whose limbs were delicate, did not fix her affections on him.

Sunandā spoke to the moon-faced damsel (whose face was like the moon) when she reached the place where was sitting Hemāṅgada, the lord of the *Kalingas*, whose gem was adorned with *Aśvīn*, whose power was equal to that of the mountain *Mahendra*, and who by his prowess had destroyed his enemies.

## VOCABULARY XX.

अक्षमाला *f.* (अक्ष *m.* a plant, or its seed, and माला *f.* wreath or a string) a rosary of अक्ष.

अङ्गु *m.* the lap.

अचिन्त्य *m. n. f.* inconceivable, unimaginable.

अधिज्यधन्वन् *m.* one whose bow is strung.

अनुराग *m.* love, liking.

अनुलेपन *n.* an ointment.

अपचिति *f.* worship.

अर्थ *m.* object of desire.

अवलेप *m.* pride.

अश्वमेध *m.* the sacrifice of a horse

असु *m.* vital breath, life (in this sense it is used in the plural, the vital breaths being five in number).

आ a particle showing up to.

आत्मभाज *m.* one possessed of a soul, a man.

आनीत *past part. pass. of नी* with आ, brought.

आयुस् *n.* life.

आर्त *m. n. f.* troubled, distressed.

आशीविष *m.* a snake.

आसाद्य *m. n. f.* obtainable.

उत्पन्न *m. n. f.* horn.

उदार *m. n. f.* noble, generous.

उरामवृत्ति *m. n. f.* of a wild disposition, inordinate, excessive.

उद्धत *m. n. f.* haughty.

उपजनित *past part. pass. of the causal of जन्* with उप, produced.

उपभोग *m.* enjoyment.

उन्मुषी *f.* name of a serpent-dam-



- sel, for some time a wife of Arjuna.
- कन्यका *f.* daughter, a girl.
- कादम्बरी *f.* name of a damsel.
- कुटुम्बक *m.* family.
- कुमारक *m.* a young boy.
- कृतिन् *m. n. f.* one who has accomplished his purposes, good, virtuous.
- मनजीवित *m. n. f.* dead.
- विग्रहृत *m. n. f.* having long been in practice.
- जप 1st conj. *Parasma.* to pronounce in a low voice, to mutter (as prayers).
- ननय *m.* son.
- श्याम्बक *m.* an epithet of Rudra, Śiva.
- दंष्ट्रा *f.* a jaw, a fang.
- दुर्न्त *m. n. f.* whose end is difficult to be reached, infinite.
- देवता *f.* a deity.
- धामन् *n.* lustre, glory.
- धूप *m.* incense.
- निग्राह *m. n. f.* not having eaten, fasting.
- निमर्ग *m.* nature.
- परिक्षित् *m.* son of अभिमन्तु and grandson of अर्जुन.
- परिजन *m.* an attendant, a servant.
- परिपुष्ट *past part. of पृष्ट with परि,* scorched, burnt.
- प्रचार *m.* progress, prevalence.
- प्रमति *m.* name of a man.
- प्रमदरा *f.* name of a woman.
- प्रयाण *n.* starting, march.
- शपितवत् *past part. act. of the* caus. of आप् with प्र, having made to get, having given.
- वाष्प *m. n.* a tear.
- उक्षुक्षित *m. n. f.* hungry.
- भार्गव *m.* name of a Rishi.
- मान *m.* respect, self-respect.
- मेनका *f.* name of a celestial damsel.
- यथाविधि *adv.* according to the sacred precepts.
- यावत् *adv.* as long as.
- युद् *f.* a battle.
- योजितवन् *past part. act. of the* caus. of युज्, having joined.
- रह *m.* the name of a mfn.
- लेह् *with अ 1st conj. Aton. and* 10th conj. to look at, to see.
- विटुप्त *past part. of टुप् with वि,* destroyed.
- विश्रावसु *m.* the name of a Gandharva.
- व्यक्त *past part. pass. of अङ् with वि.* plain, manifest.
- शून्यमुखी *f.* having no liveliness on the face, pale faced, of a dejected countenance.
- समागम *m.* company, association.
- समारोपित *past part. pass. of the* caus. of रूप् with सम् and आ, placed.
- सम्ज 6th conj. *Parasma.* to be or become ready.
- सार *m.* power, path.
- सार्वभौम *m. n. f.* universal (sovereign).
- सुरभि *m. n. f.* fragrant.
- सोच्छ्वास *m. n. f.* having breath.
- मृदकेज *m.* the name of a sage.

Abode आस्पद *n.* आवास *m.*  
 Angada अङ्गद *m.* a kind of ornament;  
 Breast वक्षस् *n.*  
 Broad विशाल *m. n. f.*  
 Celestial damsel अप्सरस् *f.* सुराङ्गना *f.*  
 Deposit न्यास *m.* निक्षेप *m.*  
 Different भिन्न *past part. pass. of भिद्.*  
 Every प्रति *prep.*  
 Fix बन्ध *9th conj.*  
 Hemāṅgada हेमाङ्गद *m.* the name of a king.  
 Keeping contented स्वनुरञ्जन *n.*  
 (as applied to the subjects of a king).

Locust शलभ *m.*  
 Love अनुराग *m.*  
 Nature निसर्ग *m.*  
 Overcome अभिभूत *past part pass. of भू with अभि, पर्याकुल m. n. f. आकुल m. n. f.*  
 Paid back प्रत्यर्पित *past part. pass. of धे caus. of ऋ with प्रति.* [king.  
 Parājitapa परंजय *m.* name of a  
 Prowess प्रताप *m.* पराक्रम *m.*  
 Sought प्रार्थित *past part. pass. of अर्थ with प्र.*  
 Spirit सत्त्व *n.*  
 Towards अभि *prep.*  
 Unfathomable अगाध *m. n. f.*  
 Waist मध्य *n.*

## LESSON XXI.

### CAUSALS.

1. The causal of a root is formed by the addition of अय् and making the same vowel changes as before the अय् of the tenth conjugation ; करोति 'he makes,' कारयति 'he causes to make.'

2. The causal form takes either pada.

3. Roots ending in अम् (except कम्, अम्, and चम्), ज्ञ्, ज्, दल्, वल्, ऋ, वन्, ज्वल् and several others not very important, do not change their vowel. Of these, वम्, नम्, वन्, and ज्वन् change their अ optionally, when not preceded by a preposition ; as जनयति, वलयति, नमयति-नामयति, उन्नमयति.

4. Roots ending in आ, ही, and ऋ add on the augment प before अय् ; as दा-दापयति, हेषयति, अर्चयति.

5. Roots ending in ए, ऐ, or ओ substitute आ for their vowels ; as धे-धा-धापयति, दो-दा-दापयति. (See 14, p. 86.)

6. छे shortens its आ necessarily ; ग्ले and क्वा optionally when not preceded by a preposition ; अक्षयति, ग्लपयति ० ग्लापयति, प्रग्लपयति.

7. **रुह्** substitutes **ए** for **इ** optionally; as **रोपयति-रोहयति**. **हन्** becomes **घाह्**.

8. **रभ्** and **लभ्** insert a nasal before the final, as **रम्भयति**, **लम्भयति**.

9. **क्षी**, **छी**, **क्षी**, **क्षे**, **व्ये**, **वे**, and **पा** 'to drink' add **य** instead of **ए** before **अय**; and **पा** 'to protect' adds **द्**; as **क्षाययति**, **साययति**, &c. The roots **जि**, **क्षी**, and **इ** with **अयि**, substitute **आ** for their vowels; as **जापयति**, **कापयति**, and **अध्यापयति**.

10.\* The ending **अ** of **अय** is dropped when followed by the augment **इ**. **अय** itself is dropped, the vowel changes being retained, before (a) the past participial termination, (b) such as begin with **य** and (c) those of verbal derivatives which begin with a vowel; as **विद्** 'to know,' **विदित** 'known,' and **वेदित** 'made known'; **संहत्य** *prim.* **संहायं** *curus*. The **अय** with its last **अ** dropped is retained after a root having a short penultimate before the **य** of the indeclinable past part; as **प्रणमय्य**.

11. The causal forms of roots of the tenth conjugation are the same as the primitive.

12. When the causal forms of intransitive roots, of transitive ones having a literary work for their object and of such as imply motion, knowledge or information, and eating, and of **हृश्** are used, the agent of the verb in its primitive sense is put in the accusative case. This rule is not applicable to **नी** and **वह्** and is optional in the case of **हृ** and **कृ**. In other cases the primitive agent is in the instrumental case.

यजमानो यज्ञकर्मत्विग्भिरारम्भयति ।

इन्द्रः स्वयशः किनरमिथुनानि गापयामास ।

पुष्पमित्रो यजते याजकास्तं याजयन्ति ।

कृष्णवर्मा पुत्रेण ब्राह्मणेभ्यः प्रत्यहं शतं गा दापयति ।

जानकीं रथमारोप्य जाह्नवीतीरमासाद्य रामाङ्गपितो लक्ष्मणस्तां विजहौ ।

प्रभुप्रसादलवोऽप्यधीरप्रकृतेर्दासजनस्य प्रागल्भ्यं जनयति ।

\* The rules in this Article apply to the **अय** of the 10th conjugation also.

असुरस्य तिग्मतपसा प्रीतात्मा भगवाञ्शंकरः स्वीयं रूपं तं दर्शयामास ।

नगेन्द्रसक्तां दृष्टिं पार्श्वे कस्यामि क्रन्दितमीकर्ण्य राजा निवर्तयामास ।

अस्मिंलोकेऽनुष्ठितो धर्मस्तस्य कर्तारं स्वर्गलोके प्रापयति ।

ग्रीष्मकाले घर्मोऽङ्गानि ग्लपयति स्वेदं प्रवर्तयति तृष्णां परिवर्धयति च ।

बहिर्द्वारि प्रवृत्तमृषिकुमारकं प्रवेशयितुं प्रतिहारीमाज्ञापयाः मास राजा ।

चिरनष्टमात्मनो बालकं दृष्ट्वा सा सुन्दरी भृशं हरोद तं च दृढं परिष्वज्याश्रुभिः स्नपयामास ।

शत्रून्गमयत्स्वर्गं वेदार्थं स्वानवेदयत् ।

आशयञ्चामृतं देवान्वेदमध्यापयद्विधिम् ।

आसयत्सलिले पृथ्वीं यः स मे श्रीहरिर्गतिः ॥

रमयन्ति मनस्तावद्भावाः संसारसंभवाः ।

यावन्न श्रूयते साश्रुलोकफूत्कारकाहलः ॥

स्वीयं यशः पौरुषं च गुप्तये कथितं च यत् ।

कृतं यदुपकाराय धर्मज्ञो न प्रकाशयेत् ॥

वेदाविनाशिनं नित्यं य \*एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

संयोजयति विद्यैव नीचगापि नरं सरित् ।

समुद्रमिव दुर्धर्षं नृपं भाग्यमतः परम् ॥

यदि सत्याभिसंधस्त्वं राजन्नामं प्रवासय ।

नव पञ्च च वर्षाणि निर्जने गहने वने ॥

युधिष्ठिरस्तु कौन्तेयो मयमाहूय सत्वरम् ।

कारयामास वै तेन सभामद्भुतदर्शनाम् ॥

\* This refers to the soul whether of man or the universe.

दृष्टिस्तृणीकृतजगत्त्रयसर्वसारा  
धीनोद्धता नमयतीव गतिर्धरित्रीम् ।  
कौमारकेऽपि गिस्विद्वृतां दधानो  
वीरो रसः किमयमेत्युत दर्प एव ॥

The king makes the Brāhmaṇas accept\* [यद् with प्रति ] he money.

Vasiṣṭha caused Daśaratha to perform [ यज् ] a sacrifice. The wicked deeds of Bājirāja make us blush [ ह्री ].

Indra caused Mātali to bring [ नी with आ ] Arjuna to heaven in his own car.

He first makes men confide [ वस् with वि ], in him, and then destroys [ नश्. मद् with अव, or ध्वम् ] them.

Being commanded [ ज्ञा with आ ] by his Guru, he every day fed [ चर् ] his cows and made them drink [ पा ] water.

He finished [ आर with मम् ] his morning devotions, after which he fed [ भुज् ] sixteen Brahmanas, and then took his own meal.

Rama's going to a forest to live there for fourteen years occasioned [ सज् with प्र ] Daśaratha's death.

Samjaya made Dhṛitarāshṭra hear [ श्रु ] ( told him ) what happened on the field of battle, where the Paṇḍavas and the sons of Dhṛitarāshṭra were fighting.

It is fate that sometimes makes brothers and friends fight [ युय् ] with each other, and occasionally causes a man even to cut [ छिद् ] off his own head.

A father should marry [ नी with परि, वह् with वि or उद् ] his daughter to a well-behaved young man, of a respectable family and of good education.

The verses that this boy has repeated remind [ स्मृ ] me of the times in which I lived on the top of mount Pīsaravana with my beloved and my brother Lakshmana.

The S'yāparnas went to the sacrifice of Saṁśadgṛāna, and took their seats within the Veda, whereupon the king ordered his men to unseat [ स्या with उद्† ] them ; they accordingly unseated them. While being unseated, they cried aloud.

\* The causal of the roots is to be used.

† The स् of स्या and स्तम् is dropped after the preposition उद्.

augment अ or आ is prefixed to the roots in this tense as in the Imperfect.

### I.—First Variety.

1. The terminations of the Imperfect are applied to roots with the exception of that of the third person plural, which in this case is उत्. Before उत् the preceding आ, if any, is dropped.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अम्	व	म
2nd „	स्	तम्	त
3rd „	त्	ताम्	उत्

2. पा 'to drink,' स्था, दा, भा and other roots assuming the forms of दा and था in virtue of rule 14. p. 80, गा which is substituted for इ 'to go' in the Aorist, and भू 'to be,' belong to this variety.

3. The third person plural termination in the case of भू is अन्; and before the terminations beginning with a vowel व is added on to भू.

4. प्रा, धे, शो, सो, and छो are conjugated in this way optionally (remember rule 14 p. 80). Their other forms are made up according to the sixth variety. धे takes the third Aorist also.

5. This variety is Parasmaipadi exclusively. Such of the roots belonging to it, as are Âtmanepadi also, take the fourth or fifth variety in that Pada.

दा—'to give.'

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अदाम्	अदाव	अदाम
2nd „	अदाः	अदातम्	अदात
3rd „	अदाव*	अदाताम्	अदुः

आ being dropped before उत् by 1 above, we have अद् + उत् = अदुः. Similarly अस्युः, अगुः &c.

### II.—Second Variety.

1. अ is added on to the root, and then the terminations of the Imperfect of the first class of conjugations are appended.

\* Rule II. p. 57 is applicable in this as in all such cases.

	<i>Parasmaipadi</i>		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अम्	व	म
2nd „	स्व	तम्	त
3rd „	त्	ताम् •	अन्

The अ is elided before अम् and अन्, and lengthened before व and म (See p. 6 note\* and p. 5 F. B.)

	<i>Ātmanepadi</i>		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	इ	वहि •	महि
2nd „	थास्व	इथाम्	ध्वम्
3rd „	त	इताम्	अन्त

अ is elided before अन्त and lengthened before वहि and महि as above.

2. The radical vowels do not take their Guṇa or Viddhi substitute.

3. This variety is Parasmaipadi with but a few exceptions.

4. Some roots are conjugated in this way optionally and some necessarily. The most important of these are given in the following list:—

*a. Necessarily.*

लिप् to anoint.

सिच् to sprinkle.

\*ह्वे (ह्व) to call.

These three roots when Ātmanepadi take this variety optionally.

अस् (अस्थ) to throw.

आप् to obtain.

क्रुष् to be angry.

कृम् to be fatigued.

क्षम् 4th conj. to forgive.

ख्या (ख्य) in Parasmaipadi and Ātmanepadi to tell.

गम् to go.

गृध् to be greedy.

वस् to devour.

तम् to be distressed in body or mind.

तुष् to be satisfied.

तृष् to be thirsty.

दम् to be tamed.

दुष् to be deprived.

दुह् to hurt, to act the traitor.

नश् to perish.

पत् (पम्) to fall.

पिष् to pulverize, to grind.

पुष् 4th conj. to nourish.

भ्रम् 4th conj. to wander, to err.

\* The forms which some roots assume before अ are enclosed within brackets; as—आस्थ् + अम् = आस्थम्; अह् + अम् = अहम्.

मद् to be mad.  
 मुच् to leave, to release.  
 मुह to be silly.  
 छृ to cut.  
 लु 4th conj. to covet [to speak].  
 वच् वोच् in Parasm. and Âtm.  
 शक् to be able.  
 शद् to perish, to wither away.  
 शम् to be calm. [regulate].  
 शास् (शिष्) to govern, to rule, to

शिष् to distinguish.  
 शुष् to be purified.  
 श्रम् to exert one's self.  
 श्लिष् 4th conj. to adhere.  
 सद् to be dejected, to sit.  
 स्तिष् 4th conj. to be ready.  
 हृप् to move, to creep.  
 जिह् to bear affection to.  
 स्विद् 4th conj. to perspire.  
 हृष् 4th conj. to be glad.

b. Optionally.

शृद् to reduce to powder.  
 घुष् to proclaim.  
 च्युत् to tip.  
 छिद् to cut off.  
 ज् (जर्) to become old.  
 तृप् to be satisfied.  
 हृप् to be proud.  
 दृश् (दर्श) to see.  
 निज् to wash off.  
 बुष् to know.  
 भिद् to penetrate.  
 युज् to join.  
 रिच् to make empty.  
 रुद् to cry.  
 रुष् to obstruct.  
 विच् to separate.  
 शुच् 4th conj. to be pure.  
 श्वि (श्) to swell.  
 स्कन्द् (स्कद्) to jump upwards.

स्तम्. (स्तम्) to obstruct.  
 स्फुद् 1st conj. to break off.

The following roots of the first conjugation are generally Âtmanepadi, but when they take this variety of the Aorist they become Parasmaipadi:—

कृप् to make for, to tend towards.  
 क्षुम् to become agitated.  
 युत् to shine.  
 ध्वस् (ध्वस्) to perish.  
 भ्रंश् (भ्रश्) to fall.  
 रुच् to shine.  
 वृत् to be.  
 वृष् to increase.  
 शुम् to shine, to look decent.  
 स्यन्द् (स्यद्) to drop. [down].  
 खंस् (खस्) to fall down, to drop.  
 स्विद् to perspire.

5. Of these श्वि takes the third and fifth varieties besides this and the rest, the fourth or fifth according as they are *anî* or *set*.

6. श्लिष् takes the seventh variety when it means 'to embrace.'

7. Such of the roots in the two lists as are conjugated in the Âtmanepada with the exception of those mentioned above, take the fourth or fifth variety in that Pada.



## उच्.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अपुषम्	अपुषाव	अपुषाम
2nd „	अपुषः	अपुषतम्	अपुषत
3rd „	अपुषत्	अपुषताम्	अपुषन्

## III.—Third Variety.

1. The Aorist forms of roots of the tenth conjugation and of causals are made up in this way.

2. *a.* The अय is dropped, but the vowel changes and others effected in the primitive root before it are retained. *b.* The penultimate vowel is shortened. *c.* Then the root is to be reduplicated according to the general rules. If the syllable following the reduplicative one be short and not prosodially\* long, *d.* the अ of the reduplicative syllable is changed to इ; *e.* and its vowel generally, when short and not prosodially long, is lengthened. *f.* To the base so prepared are to be appended अ, and the terminations of the Imperfect as in the second variety.

Thus from भावय (the causal of भू), by dropping अय, we have भाव; by shortening the penultimate, भव; by reduplication, बभभ; by changing the reduplicative अ to इ, विभभ; by lengthening the इ, वीभभ; and by applying अ, the termination त्, and the temporal augment, अबीभवत्. So from स्पन्दयति (caus. of स्पन्द्) we have by *a.* स्पन्द; पस्पन्द by *c.* and 2 *d.* p. 61; अपस्पन्दत् by *f.* For *b.* there is no occasion, since the penultimate is not a vowel, and none also for *d.* and *e.* since स्प, the syllable following the reduplicative प, is prosodially long being followed by a conjunct consonant. स्वलयति (caus. of स्वल्; स्वल् by *a.*; चस्वल् by *c.* and 2 *d.* and *b.* p. 61; चिस्वल् by *d.*; अचिस्वलत् by *f.* For *b.* there is no occasion, and also for *e.*, since the vowel इ of the reduplicative syllable चि is prosodially long.

3. *a.* If a root begins with a vowel, the following consonant is reduplicated and इ added to it in the reduplicative syllable. *b.* When a conjunct consonant with न्, ह्, or र् as

\* A syllable is prosodially long when, being short itself, it is followed by a conjunct consonant.

its first member follows the initial vowel, the second member is reduplicated.

Thus अद्-आद्य-आद् by 2 a.; अद् by 2 b.; अटिद् by 3 a.; आटिद् by adding the temporal augment आ (F.B. p. 54); and आटिट् by 2 f. So उन्द्-उन्दय-उन्द् अन्दिद् by 3 b.; औन्दिद् by the rule in p. 54 F. B., and औन्दिद्. Similarly अर्ह has आर्जिहत्. In the two latter cases उन् and अर् are set aside and ह् and ह् are reduplicated and ह् added to them.

4. a. If a root ends in उ, short or long, that vowel is to be substituted for इ in the reduplicative syllable when the following syllable does not consist of a letter of the labial class or य, र, ल, व, or ज, followed by अ.

Thus कु, causal काव्य-काव-कव-चकव and चिकव, but as the root ends in उ, we have चुकव-चूकव-अचूकवत्; but in the case of भू or पू we have अवीभवत् or अपीपवत्, and not अवभवत् or अपूपवत्.

b. The इ is optionally retained in the case of लु, श्रु, दु, मु, ङु, and च्यु. Ex. अशिश्रवत् or अशुश्रवत् Aor. caus. of श्रु.

5. The following roots shorten their penultimate optionally :—

भाज्, भाष्, भास्, दीर्, जीव्, मीळ्, पीह्; and also ह्वे, लुट्, लुप् and a few others; as अपीपिडत् or अपिपीडत्.

पीडय-पीह्-पिपीह्-अपिपीडत्. 2 e. has no place here. When the penultimate is shortened, we have पीह्-पिह्-पिपिह्-पीपिह्-अपीपिह्.

6. The vowel changes mentioned in Article 2, i. e., the shortening of the penultimate (b.), the substitution of इ for अ (d.), and the lengthening of the reduplicative syllable (e.), do not take place in the case of the following roots:—

कथ्, वरु, शठ्, रह्, स्पृह्, सूच्, मृग, ध्वन्, पारु; as कथ्-अचकथत्, वरु-अववरत्.

7. The अ of the reduplicative syllable of स्मृ, दृ, त्वरु, प्रथ्, म्रह्, स्तृ, and स्पृश् is preserved, and the इ of those of वेष्ट and चेष्ट is optionally changed to अ; as असस्मरत्, अददरत्, &c. and अववेष्टत् or अविवेष्टत्.

8. गण् has two forms अजगणत् or अजीगणत्.

9. The roots श्रि, दु, and लु take the third variety in the primitive form. श्रि takes it optionally. शे (see p. 152, Art. 4), drops its आ after reduplication.

In these cases reduplication alone is necessary. शि-शिभि + अत्-अशिभियत् by II., p. 35, the अ being weak ; धे-अदधत्.

10. स्थापयति has अतिष्ठिपत् ; पाययति, अपीप्यत् ; and प्रापयति, अजिघ्रपत् or अजिघ्रिपत्

11. The penultimate short ऋ of a root is optionally retained, and long ॠ optionally shortened.

वर्तय caus. of वृत्, by dropping the अय we have वर्त्, or वृत् by the above ; वर्त्-ववर्त्-अववर्त्तत्. 2 d. and e. are not applicable. वृत्-ववृत्-विवृत् by 2 d.—वीवृत् by 2 e.—अवीवृत्तत्. कीर्तय caus. of कृत्, after the dropping of the अय, कीर्त्, and कृत् by the above, which give two forms अचिकीर्त्तत् or अचीकृत्तत्.

12. Some roots, the most important of which are लोक्, लोच्, शाम्, श्लाघ्, बाध्, सेव्, वेप्, एज्, लाप्, राध्, ताप्, दाश्, योय्, and राज् do not shorten the penultimate; as अलुलोकत् and अततायत्.

13. ह्ने and स्वर are in the Aorist of the causal to be taken as हृ and सुप्, and चि optionally as शु, as अजूहवत् or अजुहावत्, by Art. 5, असूयपत्, अशुशवत् or अशिभयत्.

14. This variety is both Âtmanepadi and Parasmaipadi.

हृ 'to carry' caus.

*Parasm.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st Pers.	अजीहरम्	अजीहराव	अजीहराम
2nd „	अजीहरः	अजीहरतम्	अजीहरत
3rd „	अजीहरन्	अजीहरताम्	अजीहरन्

*Âtm.*

1st Pers.	अजीहरे	अजीहरावहि	अजीहरामहि
2nd „	अजीहरथाः	अजीहरेधाम्	अजीहरध्वम्
3rd „	अजीहरत	अजीहरेताम्	अजीहरन्त

काशीं गन्तुकामः श्रीनगरान्निरगात्पण्डितः सह परिवारेण ।  
भगो अर्यमा सञ्चिता पुरंधर्महं त्वादुर्गार्हपत्याग्र देवाः ।  
तस्मिन्नुर्वनुचरे गृहं प्रविष्टे यूयं किमधुनोदस्थात । गुरुरय-  
मिति मत्वा ।

अस्मिन्निर्जने वने, नष्टमश्वमियन्तं कालमन्विष्यन्नपि न  
समासदम् ।

इदमाम्रफलं वृक्षादपत्नम् । यदि रोचते गृहीत्वा स्वादस्व ।  
हे गङ्गे यदीदृशेभ्यः पापेभ्यो मामुददीधरस्ततः सत्यमनाथ  
शरणमसि विष्णुपदपङ्कजोद्भवासि ।

प्रातरारभ्य पञ्चस्ततिं वृक्षानसिचाम ।  
वत्सस्य मरणेन तद्विषयकाः सर्वे मनोरथा मेऽध्वसन् ।  
क्रीडार्थमुपवनमगमतां दंपती तयोर्निवृत्तयेरात्मनः करुणा-  
तीं कथय ।

इयं बालिका दुःखवार्तां श्रुत्वामुहत् । आश्वासयैनामुदकेन  
च सिञ्च ।

इमं ग्राममागच्छन्तौ भवन्निर्दिष्टे गङ्गे वने नानापक्षिगणस-  
माकुलं महावटवृक्षं तमदर्शय ।

उपाध्यायो देवानपूजदधुनातिथयो यथेष्टं भुञ्जताम् ।  
अस्मिन्मण्डपे समाहृतान्ब्राह्मणानहमजगणम् । पञ्च शतानि  
तेषां वर्तन्ते । एतेभ्योऽधुना दक्षिणां दातुमारभस्व ।

मञ्चिन्तिता सरणिर्वरीयसेऽधिकारिणे नारुचदतः स तां नि-  
राख्यन्नीनां च स्वयं कल्पितां प्रावीवृतत् ।

किं यूयमवोचत पुनरपि कथयत नाहमवहितोऽभूवम् ।

मुक्ता निःश्रीकमप्यङ्गं मराली न गतान्यतः ।

अमराली त्वगाद्वेगादिदं सदसदन्तरम् ॥

प्रातिष्ठिपत्स बोधार्थं कुम्भकर्णस्य राक्षसान् ॥

राघवस्यामुषः कान्तामासैरुक्तो न चार्पिपः ॥

मुष्टिनाददरत्तस्य मूर्धानं मारुतात्मजः ॥

We have drunk [ पा ] Soma and have become [ भू ] im-  
mortal.

Devadatta has weighed [ तूळ ] this gold, make ornaments  
of it.

The king of the Kaliṅgas has besieged [ रुष ] Pāṭaliputra,  
but many of his soldiers have fallen out [ बंश ] of the line  
and are looking for plunder.

Ashtāvakra, coming from a place twelve coss off, is now tired [ अश्व ]. • Give him food and drink.

He has not been able [ शक्त ] to convince me that my belief in the existence of ghosts is unfounded.

The minister has governed [ शास् ] the country justly. He is loved by all the people.

Govinda looked for the lost book one whole day, but has not found [ गम् with अधि, सद् with सम् and आ ] it.

We have cut off [ छिद् ] a branch of the Palāśa tree for making a sacrificial post.

Have you not washed [ क्षुद् ] your hands yet ?

I have given a hot\* bath [ जा caus. ] to my children.

Hast thou not heated [ तप् caus. ] the water yet, as I told [ वच् ] you to do ?

The owner being dead, they have caused the house to be pulled down [ सद् caus. with उद् or नश् caus. ] and his clothes to be burned [ दद् caus. ].

## VOCABULARY XXII.

अनाथ *m. n. f.* helpless.

अनुचर *m.* an attendant, a servant.

अम्बु *n.* a lotus.

अवहित ( *past part.* of ध्य with अव ) attentive.

अष्टावक्र *m.* name of a person.

अस्त *4th conj.* with निर्, to repeal, to abolish.

आप्त *m.* a friend, a well-wisher.

आली *f.* a line or row.

इ with निर्, to set out.

करुण *m. n. f.* doleful, lamentable.

कल्पित *past part. pass.* of the causal of कृप्, planned, invented. [Rāvaṇa.

कुम्भकर्ण *m.* name of a brother of

गन्तुकाम *m. n. f.* desirous to go.

गार्हपत्य *m.* a sacred fire kept perpetually by a householder, household duties.

तद्विषयक *m. n. f.* concerning him.

ताय *1st conj. Atm.* to spread.

दीप् *4th conj. Atm.* to shine.

धृ with उद्, to draw out, to save.

धे *1st conj. Parasm.* to suck, to drink.

ध्वन् *1st conj. Parasm.* to sound.

नवीन *m. n. f.* new.

परिवार *m.* retinue.

पलाश *m.* a kind of tree.

पुंरिधि *m.* name of a deity.

बोध *m.* awakening.

भग *m.* name of a deity.

\* Use उष्णोदकेन with the caus. of स्ना.

अंश 1st conj. *Ātm.* and 4th conj.  
*Parasm.* to fall.

मण्डप *m.* a temporary hall erected  
 on festive occasions.

मनोरथ *m.* wish, desire.

मराली *f.* a female swan.

मारुतात्मज *m.* the son of the god  
 of wind, 'Mâruti.

सृग् 10th conj. *Ātm.* to look for,  
 to search.

रह् 10th conj. to quit.

वटवृक्ष *m.* a banian tree.

वर् 10th conj. to choose.

वृत् 10th प्र (in the causal) to

introduce, to bring into prac-  
 tice.

शद् 10th conj. to deceive, to  
 defraud.

सद् with सम् and आ, to obtain  
 to meet with, to find.

समाकुल *m. n. f.* occupied with  
 full of.

सरणि-णी *f.* path, disposition or  
 arrangement of things.

सवितृ *m.* the sun.

सृ 10th conj. to indicate.

स्वामिन् *m.* owner.

Belief श्रद्धा *f.* विश्वास *m.*

Convince इ with प्रति *caus.*,  
 प्रतीति कृ.

Existence भाव *m.* अस्तित्व *n.*

Ghost प्रेत *m.* वेताल *m.* पिशाच *m.*

Immortal अमृत *past part.* of मृ  
 with अ, अमर *m. n. f.*

Justly धर्मेण, न्यायेन.

Line व्यूह *m.* column of an army

Love लिह् 4th conj.; he is love

तस्मिन्निष्ठयति.

Plunder लोपत्र *n.* लुण्ठन *n.*

Unfounded निर्मूल *m. n. f.*

Yet अद्यापि *ind.*

## LESSON XXIII.

### I.—Sixth Variety.

1. The sixth variety of the Aorist is formed by adding to the root the forms of the third Aorist of अस् with some changes, the अ of अस् being dropped. These forms may be considered as the terminations. They are as follows:—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1 <sup>st</sup> pers.	सिषम्	सिष्व	सिष्य
2 <sup>nd</sup> „	सीः	सिष्टम्	सिष्ट
3 <sup>rd</sup> „	सीत्	सिष्टाम्	सिष्टुः

To be able to commit them easily to memory, the learner may regard them as made up of the Imperfect forms of अस्, with the

आ dropped and सि prefixed, this latter necessitating the change of the following स to ष. Instead of सन्, सुप्त should be taken to be the third person plural form, and सि is not to be prefixed to the second and third person singular.

2. Roots ending in आ\*, यम्, रम्, and नेम्, take this variety.
3. This variety is Parasmaipadi only.

## II.—Seventh Variety.\*

1. This consists in adding to the root the forms of the second Aorist of अस् 'to be,' the अ of अस्, being dropped. In other words, add अ to स् and append the terminations of the Imperfect with the modifications shown below. These forms, considered as terminations, add on to the root.

	<i>Parasm.</i>	<i>Ātm.</i>
1st pers.	सम् साव साम सि सावहि सामहि	
2nd „	सः सतम् सत मथाः साथाम सध्वम्	
3rd „	सत् सताम् सन् सत साताम् सन्त	

2. This variety is both Ātm. and Parasm.
3. Anit† roots ending in श, ष, स्, and ह, and having इ, उ, ऋ, or ॠ for their penultimate, have their Aorist formed in this way.

4. The root दृश् is an exception.

5. The roots स्पृश्, मृश्, and कृष् optionally take this variety.

6. The third person singular, second person singular and plural, and first person dual of the Ātmanepada of the roots दृह्, दिह्, लिह् and गुह् are optionally formed by dropping the स or सा, and appending the remaining portions of the terminations.

### दृष्टे Parasm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अग्लासिर्दम्	अग्लासिध्व	अग्लासिप्त्र
2nd „	अग्लासीः	अग्लासिटम्	अग्लासिष्ट
3rd „	अग्लासीत्	अग्लासिटाम्	अग्लासिषुः

\* Roots ending in ए, ऐ, and ओ are to be considered as roots ending in आ, as observed in Art. 14, Lesson XIII.

† See p. 76 Note †.

	लिङ् Parasm.		
	Sing.	Dual :	Plur. •
1st pers.	अलिङ्क्षम्	अलिङ्क्षाव	अलिङ्क्षाम
2nd „	अलिङ्क्षः	अलिङ्क्षतम्	अलिङ्क्षत
3rd „	अलिङ्क्षत्	अलिङ्क्षताम्	अलिङ्क्षन्
		Atm.	
1st pers.	अलिङ्क्षि	अलिङ्क्षावहि-अलिङ्क्षहि	अलिङ्क्षामहि
2nd „	अलिङ्क्षथाः-अलीढाः	अलिङ्क्षाथाम्	अलिङ्क्षध्वम्-अलीढम्
3rd „	अलिङ्क्षत-अलीढ	अलिङ्क्षाताम्	अलिङ्क्षन्त

अ + लिङ् + सत्-लिङ्-लिङ् by I., p. 48-लिङ् by IV., p. 49-लिङ् + षत्  
 = लिङ्क्षत् by note† p. 79 F. B.-अलिङ्क्षत्. अ + दिङ् + सत्-दिङ्-दिङ् by  
 V., p. 50.-धिङ् by VII., p. 50-धिङ् by note† p. 5. F. B.-धिङ् + षत्  
 as above-अधिङ्क्षत्. अ + दिश् + सत्-दिश्-दिश् by IX., p. 52-दिङ् by  
 IV., p. 49-दिङ् + षत् as above-अदिङ्क्षत्. अ + कृष् + सत्-कृष्-कृष् &c.  
 as above-अकृक्षत्. अ + लिङ् + सत्-लिङ्-लिङ् &c. as above-अलिङ्क्षत.  
 also लिङ् + त-लिङ् + त by I., p. 48-लिङ् + थ by II., p. 49-लिङ् + द by  
 note\* p. 21 F. B.-लीढ by III., p. 49—and with the temporal  
 augment, अलीढ.

नित्यकर्मानुष्ठानायान्नासीस्तच्छूद्रादीन्मा स्पृक्षः ।

वेणुधमन्याग्निमध्मासिषम् । तदस्मिन्प्रदीप्ते वहावाहुतीः प्रास्य ।

भोः पुरोहित भवदाक्षामनुसृत्य बटवेऽहं सावित्रीमुपादिक्षम् ।  
 तदधुनान्यत्करणीयं दर्शय ।

विवाहविधेरितिकर्तव्यतामत्रत्या ब्राह्मणा नाक्षासिषुरतो मां  
 तत्संपादनायाहुन् ।

अस्तमयासीद्रविस्तिमिरेणावृतं नभः । तत्किमद्यापि गां नाधु-  
 क्षत पयः ।

कृषीबला भूमिमकृक्षन्परं त्वार्द्रासु स्थितेऽपि सूर्ये पर्जन्यो न  
 वर्षति ।

मा वयं भ्रातरः परस्परं द्विक्षामेत्यस्माकं पितामहमरणो  
 रिक्थस्य समानाश्चतुरो भागानकरोत् ।

महाकार्यारम्भे देवो गुरुजनश्च वन्दितव्य इति वचनमनुरुध्य  
 गृहदेवतां मातरं पितरमन्यांश्च वृक्षान्प्राणंसिष्म ।



कूपतडागादिनिर्माणाय महान्तो यत्ना युष्माभिः कृतास्ते  
कस्मिन्पर्यवासासिषुः ।

इदं मधु किं नालिखः । खचिक्रमेतत् ।

He embraced [ **हृष्ट** ] his child and wept [ **रुदं** ] bitterly.

We have mounted [ **रुह** with **आ** ] our horses and are now marching against the enemy.

The flowers, brought yesterday, have now faded [ **म्ले** ] throw them out and bring new ones.

Having told us how Chandraketu and Lava fought with each other, and how Rāma commanded them to be quiet,\* he has ceased [ **रु** with **वि** Parasiṃ. ]:

I have not yet thought [ **मृश** with **वि** ] which would be better for me, the study of law or of medicine.

Have you smelt [ **घ्रा** ] the flower? It is very fragrant.

The king has sat [ **विश** with **उप** ] upon the throne and is consulting with his ministers.

We have protected [ **पा** ] you so long from evil or injury and you now act the traitor towards us; what could be more mournful?

Why hast thou abandoned [ **हा** ] an affectionate wife who never did anything you did not like?

### VOCABULARY XXIII.

अनुष्ठान *n.* doing, executing.

अस्त *m.* sunset.

आर्द्रा *f.* the sixth lunar mansion.

आवृत *past part. pass. of वृ* with **आ**, filled, covered.

आसन्नमरण *m. n. f.* (आसन्न *m. n.* *f.* near, and मरण *n.* death) one whose death is near, about to die.

आहुति *f.* sacrificial oblation.

इतिकर्तव्यता *f.* method or the way of doing anything.

करणीय *pot. part.* what is to be done.

गृहदेवता *f.* family deity.

तिमिर *n.* darkness.

धमनी *f.* a pipe. )

नित्यकर्मन् *n.* daily religious performance.

पर्जन्य *m.* rain.

प्रदीप्त *past part.* of दीप् to shine  
with प्र, shining brightly.  
भाग *m.* a division.  
रिक्थ *n.* property, wealth.  
रुचिकर *m. n. f.* palatable  
वन्दितव्य *pot. part.* of वन्द् fit to  
be bowed to.  
टप् 1st conj. *Parasm.* to rain.  
वेषु *m.* a bamboo.  
संपादन *n.* accomplishing.

समान *m. n. f.* equal.  
सावित्री *f.* the holy mantra or  
verse of the R̥gveda, gene-  
rally called Gâyatri, and re-  
peated by all Brâhmanas  
every day.  
सो 4th conj. *Parasm.* to end;  
with परि and अव, to end in,  
to result in.

Act the traitor दुह् 4th conj.  
*Parasm.*  
Bitterly प्रसुक्तकण्ठम्, used as an  
adv.  
Chandraketu चन्द्रकेतु *m.* name  
of the son of Lakshmana,  
brother of Râma.

Evil अनर्थ *m.* पीडा *f.* संकट *n.*  
Fragrant सुरभि *m. n. f.*  
Law धर्मशास्त्र *n.*  
March against गम् with अभि.  
Medicine (as a science) वैद्यक *n.*  
आहुर्वेद *m.*  
More mournful दुःखतर *m. n. f.*

## LESSON XXIV.

### Part I.

#### Fourth, and Fifth Varieties.

1. The most general varieties of the Aorist are the fourth and the fifth. Any root that does not belong to any of the preceding ones takes one or other of these. In the same manner a root that takes one of the others optionally, or in the Parasmaipada only, has its other or Âtmanepada form made up in either of these ways.

2. (a.) The fifth differs from the fourth in prefixing the augment इ to the terminations, and consequently it is the Aorist of *Set* roots and the fourth that of *Anit* roots. (b.) स्तु and सु when *Parasm.* belong to the fifth variety, though *Anit*; and (c.) ह् and roots ending in ऋ preceded by a conjunct consonant or in long ऋ, when Âtmanepadi, and (d.)

such as are optionally *Set*, to either. (e.) वृ when *Parasm.* and अञ् take the fifth only.

3. लु and कम् do not admit इ when they take the *Âtmanepada* terminations.

4. *a.* The forms of the Imperfect of अम् 'to be,' with the initial आ dropped, are appended to the root as terminations. *b.* The third person plural has सुः instead of सन्. *c.* When in the fifth variety इ is prefixed, the स् of the second and third person singular is dropped. *d.* The rule about the change of ध्वे to द्वे given in 4, p. 77 holds good in the case of ध्वम् in this tense.

I. स् preceded and followed by any consonant except a nasal or a semivowel is dropped; as अभिद् + स्त = अभिस्; अभेद् + स्ताम् = अभेस्ताम्.

*Fourth Variety.*

*Parasm.*

<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
सम्	स्व	स्म
सीः	स्तम्	स्त
सीन्	स्ताम्	सुः
	<i>Âtm.</i>	

सि	स्वहि	स्महि
स्थाः	साथाम्	ध्वम्
स्त	साताम्	सत

*Fifth Variety.*

*Parasm.*

<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
इयम्	इय्व	इय्व
ईः	इष्टम्	इष्ट
ईन्	इष्टाम्	इष्टुः
	<i>Âtm.</i>	

इयि	इय्वहि	इय्वहि
इष्टाः	इष्टाथाम्	इष्ट्वम्
इष्ट	इष्टाताम्	इष्टत

PARASMAIPADA.

*Fourth Variety.*

5. In the *Parasmaipada* forms of the fourth variety the vowel of a root takes its *Vṛiddhi* substitute; as भिद्-अभेस्तीन्.

*Fifth Variety.*

6. In the *Parasmaipada* fifth, (*a.*) the ending इ, ऋ, ॠ, and ॡ, short or long and (*b.*) the penultimate अ of roots ending in इ or ऋ and (*c.*) that of वृद् and व्रज् take *Vṛiddhi* necessarily; as लृ-अलौ + इयम् = अलाविषम्, चर्-अचारिषम्, फल्-अफालिषम्.

7. The अ, if not prosodially long, of roots having an initial consonant and ending in any consonant except इ and ऋ, takes *Vṛiddhi* optionally; as गद्-अगदीद् or अगादीद्.

8. *Exceptions.*—Roots ending in ह, म्, य्, and क्षण्, वृत्, जाग्, कृद्, लृग्, हृत्, भि and some others, do not take Vṛiddhi; as कम्-अकमीत्.

9. The penultimate इ, उ, ऋ, ॠ, take their Guṇa in the fifth form; as, सिध्-असंघीत्, शुच-अशोचीत्, कृत्-अकर्त्तुत्.

#### ÂTMANEPADA.

##### Fourth Variety.

10. In the Âtmanepada fourth variety, (a.) the ending इ or उ, short or long, takes Guṇa, while (b.) the ending ऋ and the penultimate vowel remain unchanged; as नी-अनेष्ट, प्र-असोष्ट, मृ-अमृषत् 3rd pers. plur., भिद्-अभित्त. Ending ऋ (long) is treated as in 8, p. 2; as स्तृ-अस्तीष्ट, वृ-अवृष्ट.

11. After a short vowel the स् of स्त and स्थाः is dropped; as ह-अहत.

12. In the Âtmanepada, दा, धा, and such roots as assume those forms in the non-conjugational tenses, and स्था substitute इ for the final आ, and this इ does not take Guṇa; as अदित, अदिषाताम्.

##### Fifth Variety.

13. The ending vowel or the penultimate short takes its Guṇa substitute in the fifth variety; as लृ-अलविष्ट, मुद्-अमोदिष्ट.

14. In the Âtmanepada fourth Aorist, हन् drops its nasal necessarily, and गम्, and यम् when it means 'to marry,' optionally. वृ is used instead of हन् in the Parasmaipada and optionally in the Âtmanepada. वृ does not take Vṛiddhi.

हन् with आ Âtm.—आ + अ + हन् + स्त-ह+स्त-ह + त by 11 above—अहत-आहत; dual आहसाताम्—plur. आहसत. Another form is अवधिष्ट &c. यम् with उप Âtm.—उपायत्, उपायसाताम् &c. or उपायंस्त, उपायंसाताम् &c. गम् with सम् Âtm.—समगत or समगंस्त &c.

15. The third person singular of the Aorist of वृ is अपादि, i.e., it is made up by using the termination इ instead of स्त. दीप्, जन्, डृप्, पूर, ताय्, and प्याय् substitute this इ for स्त optionally.

16. α. As in the case of other non-conjugational tenses the passive of the Aorist is made up simply by appending

Âtmanepada terminations to the prepared base. *b.* The first, second, third, and sixth Aorists are active, wherefore the roots belonging to them take the Âtm: fourth, fifth, or seventh in the passive. *c.* In the passive of the Aorist all roots take इ for the third person singular instead of स्त or सत्.

17. Before this इ the ending vowel and the penultimate अ take Vṛiddhi and any other penultimate short takes Guṇa. The अ of जन् and of Set roots ending in म् except चम् with आ, कम् and वम् is not changed.

18. Final आ takes the augment य् before the इ.

19. The इ of हन् is changed to व् when the vowel under-goes Vṛiddhi (see 7, p. 147).

20. Article 3, p. 100 holds good also in this tense.

भृ Parasm.

	Sing.	Dual	Plur.
1st pers.	अभार्षम्	अभार्ष्व	अभार्ष्व
2nd "	अभार्षीः	अभार्ष्वम्	अभार्ष्व
3rd "	अभार्षीत्	अभार्ष्वाम्	अभार्ष्वः

अ + भृ + सीत्—भार by 5, p. 165—अभार्षीत् (noted p. 79 F. B.).

Âtm.

	1st pers.	2nd "	3rd "
	अभृषि	अभृष्वहि	अभृष्वहि
	अभृथाः	अभृष्वथाम्	अभृष्वद्म
	अभृत	अभृष्वताम्	अभृष्वत

अ + भृ + स्त—the vowel remaining unchanged by 10, (b.) p. 166—the स् is dropped by II, p. 166—अभृत.

लृ Parasm.

	1st pers.	2nd "	3rd "
	अलविषम्	अलविष्व	अलविष्व
	अलवीः	अलविष्वम्	अलविष्व
	अलवीत्	अलविष्वाम्	अलविष्वः

अ + लृ + ईत्—लौ + ईत् by 6 (a.) p. 165—अलवीत्.

Âtm.

	1st pers.	2nd "	3rd "
	अलविषि	अलविष्वहि	अलविष्वहि
	अलविषाः	अलविष्वथाम्	अलविष्वद्म
	अलविष्ट	अलविष्वताम्	अलविष्वत

अ + लृ + इष्ट—लृ—लो by 13, p. 166—अलविष्ट.

1. प्रहृ being Anit belongs to the 4th variety;—अ + प्रहृ + सीत्—प्राहृ by 5, p. 165—प्राहृ by IX., p. 52—प्राहृ by IV., p. 49—प्राहृ + पीत् by noted p. 79 F. B.—अप्राक्षीत्. Dual अ + प्रहृ + स्ताम्—प्राहृ

+ ताम् by I., p. 165—प्राच् + ताम्—प्राद्याम् by note\* p. 21 F. B.—अप्राद्याम्; plur. अप्राद्यः. 2nd pers. अप्राक्षीः—अप्राष्टम्—अप्राष्ट. 1st pers. अप्राक्षम्—अप्राक्ष्व—अप्राक्षम्.

2. हृप्—one form is अहृपत् by 4 b., p. 154. The root takes इ optionally by 6, p. 77; hence it takes both the 4th and 5th varieties. अ + हृप् + सीत्—त्रप् optionally by 4, p. 94—त्राप् by 5, p. 165—अत्राप्सीत्; हृप्-तार्प् by 5, p. 165—अताप्सीत्; duals, अत्राप्ताम् and अताप्ताम्, स् being dropped by I., p. 165. The fifth is अतर्पीत्, Guṇa by 9, p. 166; dual, अतर्पिद्याम् &c. So this root has four forms. हृप् is similar.

3. त्यज्-अ + त्यज् + सीत्—त्याज् by 5, p. 165—त्याक् by note\* p. 79 F. B.—त्याक् + पीत् note† p. 79 F. B.—अत्याक्षीत्; dual, अत्याक्षात्, स् being dropped by I. p. 165.

4. दह्-अ + दह् + सीत्—दाह् by 5, p. 165—दाच् by V. p. 50—धाच् by VII. p. 50—धाक् by note† p. 5 F. B.—अधाक्षीत्; dual, अ + दह् + स्ताम्—अ + दाह् + स्ताम्. First of all स् is dropped; then we have अ + दाह् + ताम्—दाच् + ताम् by V. p. 50—दाच् + धाम् by II. p. 49—अदाग्धाम् by VI. p. 50; plur. अधाक्षुः.

5. वस्-अ + वस् + सीत्—वास्—त्रात् by I. p. 95—अवात्सीत्; dual, अ + वास् + स्ताम्. Here the स् of वस् must be changed to त् before dropping the स् of स्ताम् by I. p. 165.

6. वह्-अ + वह् + सीत्—वाह्—वाद् by I. p. 48—वाक् by IV. p. 49—वाक् + पीत्—अवाक्षीत्; dual, अ + वह् + स्ताम्—वाह् + ताम्—वाद् + ताम्—वाद् + धाम् by II. p. 49—वाद् + दाम्—वादाम् by III. p. 49—अवादाम् by II. p. 86. Similar changes take place before तम्, त्, and *Ātm.* त्, धास् and ध्वम्.

7. रुच् is both *Parasm.* and *Ātm.* By 4 b. p. 154 one form of its Aorist is अरुचत्. As to the other, we have first अ + रुच् + सीत्—रौच by 5, p. 165—रौत् by note† p. 5 F. B.—अरौत्सीत्; dual, रौच + स्ताम्—रौच + ताम्, स् being dropped—रौच + धाम् by II. p. 49—रौदाम् by VI. p. 50—अरौदाम्; plur. अरौत्सुः. *Ātm.* अरुच् + स्त—रुच् + त् by dropping स्, then रुह् as above—अरुह्; dual अरुत्साताम्, plur. अरुत्सत.

8. लभ् *Ātm.*—अलभ् + स्त—लभ् + त—लभ् + ध—लब्ध—अलब्ध; dual, अ + लभ् + साताम्—अलप्साताम् by note† p. 5 F. B.

9. स्वल्—अस्वालीत् by 6 (b.) p. 165; नह्—अनदीत्—अनादीत् by 7, p. 165; नन्ह्—अनन्दीत्.

10. सृज् being *Anit* belongs to the 4th variety;—अ + सृज् + सीत्—सृज् by 4. p. 94—स्राज् by 5, p. 165—स्राच् by IX. p. 52—स्राक् by IV. p. 49—स्राक् + पीत् by note† p. 79 F. B.—अस्राक्षीत्.

11. ङ Parasm. and Âtm. being *Set* belongs to the 5th variety; Parasm. अवरीत्. In the Âtm. it takes both the 4th and 5th varieties by 3. (c.), p. 164. अ + ङ + स्त—अ + ङ + त by 11, p. 166—अङ्त्; अ + ङ + इट्—वर् + इट् by 13, p. 166—अवरिट्—वर् + इट् optionally by 3, p. 94—अवरीट्.

12. इ with अधि being *Ann* belongs to the 4th variety; अधि + आ + इ + स्त—अधि + आ + ए + स्त—अधि + ऐ + स्त—अध्यैट्; or अधि + अ + गा + स्त—नी + स्त by 2, p. 96—अध्यगीट्.

दुष्टाञ् शब्दान्मा प्रयुक्षमहि म्लेच्छाश्च मा भूमेत्यध्येयं व्याकरणम् ।

ओदनंशाकांश्च सूदा, अंपाश्रुरतोऽधुनां सर्वान्ब्राह्मणान्भोजय ।  
कनिष्ठं पुत्रमहमब्रवं पुत्रक कुसुमपुरं गत्वा तत्रैकस्मिन्दृष्ट्वे मया  
निक्षिप्तं धनमास्ते तद्रूपाण । सोऽगच्छत् । निवृत्य च मामब्रवी-  
त्तात भ्रातरो मे तत्रागत्यासभ्यमेतद्धनं पितादादिति वदन्तः  
सर्वमेव तदादिपत ।

यत्त्वं सत्यमवादीस्तत्तुभ्यमहमेतद्गवां शतं ददामि ।

त्वमात्मनः पूर्वभार्यामत्याक्षीरन्यां च पर्यणेषीरिति यदश्रौपं  
तत्किं सत्यम् ।

मुग्धाकृतिरतीव प्रियश्चावयोः शिशुरमृतेति शोकविकलोऽहं  
भार्या च मे । परं तु किं वृथाशोकेन सत्यमेव तद्यत्कविराह ।

कश्चैकान्तं सुखमुपगतो दुःखमेकान्ततो वा ।

नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ॥

ऋषयो वै सरस्वत्यां सत्रमासत । ते कवपमैलूषं सोमादनय-  
न्दास्याः पुत्रः कितवोऽब्राह्मणः कथं नो मध्येऽदीक्षिष्टेति ।

साचिव्ये मामेवान्यान्सर्वाननादृत्य राजाऽयौक्षीदतोऽभियु-  
क्तेन मनसा मया कार्यमनुष्ठेयम् ।

अस्मिन्क्षेत्रे विपुलं धान्यमवाप्सम् ।

अङ्गीकृतं महत्कार्यं पारयितुमक्षमा वयमुदस्राक्ष्म ।

अखिला मनोरथा मेऽफालिषुरतोऽहं सुखमस्वाप्सं न किञ्चि-  
दवेदिषम् ।

किं नाद्याप्यग्निरथमद्राष्ट्रं प्रत्यहं त्रिरनेन मार्गेण स नीयते ।  
मुक्तकेशीं मां दृष्ट्वा दुर्योधनस्य भार्या भानुमृत्यहसीत्तन्मे  
दहति देहमित्यब्रवीद्भीमं द्रौपदी ।

असमर्थोऽयमर्जुनो धार्तराष्ट्रैः सह योद्धुमतः सङ्गमाभ्यव-  
र्तिष्टेति जना ब्रूयुः ।

भार्या मे पुत्रमसविष्ट । अतो जातकर्मादिसंस्काराणां संमा-  
रान्करोमि ।

अधुनैव सोऽत्रागत्यायं पुरुषः सुविनीतोऽयं दुर्विनीत इति बहु  
प्रालापीत् । मैवं पुनः प्रलपीदित्येकदा तं भृशं ताडय ।

अस्माभिराक्षतः पौराणिकः पुराणकथाः कथयितुमारब्ध तदेहि  
श्रोतुम् ।

परिचारकं मे दन्दशूकोऽदाह्वीत्तत्त्वरस्व भिषजं गत्वौषध-  
मानय ।

इयन्तं कालमुद्यमं कुर्वन्नपि सुखं नालप्सि तस्मान्नियतिर्ब-  
लीयसी ।

महता प्रयत्नेन तेन संचितं धनमहृथास्तस्मात्प्रापोऽसि गर्ह-  
णीयचरितोऽसि ।

तेऽभ्यगुर्भवनं तस्य सुप्तं चैक्षिषताथ तम् ॥

अवोचत्कुम्भकर्णस्तं वयं मन्त्रेऽभ्यधाम यत् ।

न त्वं सर्वं तदश्रौषीः फलं तस्येदमांगमत् ॥

प्राज्ञवाक्यान्यवामंस्था मूर्खवाक्येष्ववास्थिताः ।

अध्यगीष्टाश्च शास्त्राणि प्रत्यपत्था हितं न च ॥

मूर्खास्त्वामववञ्चन्त ये विग्रहमचीकरन् ।

अभाणीन्माल्यवान्युक्तमक्षंस्थास्त्वं न तन्मदात् ॥

ततोऽक्रन्दीदृशग्रीवस्तमाशिश्वसदिन्द्रजित् ।

निरासीच्च संकुद्धः प्रार्चिचच्च स्वयंभुवम् ॥

सोऽलब्ध ब्रह्मणः शस्त्रं स्यन्दनं च जयावहम् ॥

प्रोदपाति नभस्तेन स च प्रापि महागिरिः ।

यस्मिन्नज्वालिषू रात्रौ महौषध्यः सहस्रशः ॥



एतं ह वा ऐन्द्रं महाभिषेकं वासिष्ठः सात्यहव्योऽत्यरांतये  
जानंतपये प्रेषाच । तस्माद्वत्यरातिर्जानंतपिरराजा\* सन्विद्यया  
समन्तं सर्वतः पृथिवीं जयन्परीयाय । स होवाच वासिष्ठः सा-  
त्यहव्योऽजैषीर्वै समन्तं सर्वतः पृथिवीं गृह्णन्मा गमयेति । स  
होवाचात्यरातिर्जानंतपिर्यदा ब्रह्मणोत्तरकुरुञ्जयेयमथ त्वमु हैव  
पृथिव्यै† राजा स्थाः सेनापतिरेव तेऽहं स्यामिति । स होवाच  
वासिष्ठः सात्यहव्यो देवक्षेत्रं वै तन्न वै तन्मर्त्यो जेतुमर्हत्यद्रुक्षो‡  
वै म §आऽत इदं दद इति । ततो हात्यरगतिं जानंतपिमांतवीर्यं  
निःशुक्रममित्रतपनः शुष्मिणः शैव्यो राजा जघान ।

The enemies have burned [दह] twenty villages, and are now marching against the capital.

The birds confined in the cage have all flown [हो] away with उड़] away.

The friends, whom I expected so long, are come [गम् or इ with आ], and have just alighted [तृ with अव] from their carriages.

We have lopped off [च्छ or छिद्] the branches of the trees in the garden. \*

They have dug [खन्] many canals communicating with the river Sindhu, for agricultural purposes.

When he said [वच्] he could be a Sanskrit Paṇḍita in ten days, I smiled [स्मि].

Yajñadatta has recently performed [कृ, धा with वि, or स्था with अङ्] his son's Upanayana ceremony. He gave [दा] much Dakṣhiṇā to Brāhmaṇas on that occasion.

It was but just now that they remembered [स्मृ] they had sent a man to call Govinda for aid.

\* The changes of the final which some words undergo at the end of compounds do not take place in the case of Tatpuruṣa compounds with अ or अन्.

† Dative used in the sense of the Genitive.

‡ दुह here takes the seventh form, as it should by the general rules, and

§ द is not changed to धृ.

§ In the Vedic dialect, a preposition need not be immediately prefixed to a verb; several words may intervene.

Do not be afraid [भी with मा], it is not a cobra that you see before you, but a rope!

The English have killed [वध्] the ring-leaders\* and re-conquered [जि. with पुनर्] the country.

From his constantly sitting at home and not doing anything, have resulted [जन् or पद् with निस्] poverty, and many painful diseases.

Have you made [कृ] the ornaments that I told you to make? Show them to me if you have.

The king's surveyors have not yet measured [मा] the whole land.

We have torn [टू] all those papers, now that they are of no use.

He has pounded [शुद्] the medicine, emptied [रिच्] the vessel, put [क्षिप् with नि] that powder into it, poured\* water, and placed it on the fire.

Govinda's wishes are gratified [तृप्] and he is now happy.

He has abandoned [त्यज् with परि] all worldly affairs, and has now become a recluse [व्रज् with परि].

We have not yet accepted [ग्रह् with प्रति] the money they gave us yesterday.

They have served [सिच्] their king faithfully.

The traders have bought [क्री with परि] all the cotton in the market, and sent [हि with प्र] it off to England.

The monkeys have broken [भङ्] the roof of the house.

The brothers have divided [भज् with वि] their ancestral property.

I have endured [सह्] all the taunts of the people calmly, and borne [वह्] the responsibility of governing uninterruptedly.

The two kings have equipped [नह् with सम्] their armies for a battle.

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\* पृ with जलेन or सिच् with नि. सिच् becomes पिच् after नि.

## VOCABULARY XXIV.

- अक्षम *m. n. f.* unable.  
 अग्निरथ *m.* fire-carriage, railway carriage.  
 अत्यराति *m.* name of a Kshatriya.  
 अनुष्ठेय *pot. par.* of स्था with अनु, what is to be executed.  
 अमित्र *m.* an enemy.  
 आज्ञप्त *past part. pass.* commanded.  
 आत्त *m. n. f.* from आ and दत्त *past part. pass.* of दा to give, taken away.  
 आम् with सत्रं, to hold a sacrificial session, to perform a succession of sacrifices.  
 उत्तरकुरवः *m. plur.* name of a country beyond the Himālayas (probably the original seat of the Āryas.)  
 उपरि *adv.* above.  
 एकान्त *m. n. f.* invariable.  
 एकान्ततः *adv.* invariably.  
 ऐह्य *m.* son of Ilushā.  
 औषध *n.* a medicine.  
 कवच *m.* name of a person.  
 कितव *m.* a rogue, a dishonest person, a swindler.  
 कुसुमपुर *n.* name of a town.  
 जयावह *m. n. f.* that which brings victory.  
 जातकर्मन् *n.* birth-ceremony.  
 जानंतपि *m.* son of Janaintapa.  
 तपन *m.* an oppressor.  
 तृ 4th conj. *Parasm.* to be gratified or satisfied.  
 दंश 1st conj. *Parasm.* to bite.  
 दन्दशक *m.* a snake.  
 दशा *f.* state, condition.  
 दह 1st conj. *Parasm.* to burn.  
 दीक्ष 1st conj. *Ātm.* to consecrate and thus fit oneself for performing a sacrifice.  
 दुर्विनीत *m. n. f.* rude.  
 दृ 6th conj. *Ātm.* with आ, to pay respect to, to regard.  
 देवक्षेत्र *n.* the land of the gods.  
 नियति *f.* destiny.  
 निःशुक् *m. n. f.* powerless.  
 नीचैः *adv.* down, below.  
 नेमि *f.* the circumference of a wheel. [into.  
 पत् with प्र and उद्, to fly, to fly  
 पद with प्रति, to know or understand, to accept, to do, to practise.  
 पौराणिक *m.* one who reads and explains the Purāṇas.  
 फल 1st conj. *Parasm.* to be crowned with success.  
 भज 1st conj. *Parasm.* and *Ātm.* with वि, to divide.  
 भावुमती *f.* wife of Duryodhana, the eldest son of Dhritarāshṭra.  
 मन् with अव, to disregard.  
 महत् *n.* lustre, greatness  
 महत्त्व *n.* greatness, power.  
 मान्यवत् *m.* name of a giant, the maternal grandfather of Rāvana.  
 मुक्तकेशी *f.* having the hair disordered or dishevelled.  
 मुग्धाकृति *m. n. f.* of a lovely form or shape.

म्लेच्छ *m.* a barbarian.

लप् 1st conj. *Parasm.* with प्र, to speak; to prattle.

वञ्च् 10th conj. *Ātm.* to deceive.

वासिष्ठ *m.* a descendant of Vasi-

शाक *m.* vegetable. [shītha.

शुष्मिण *m. n. f.* powerful.

शैव्य *m.* name of a king. [sorrow.

शोकविकल *m. n. f.* overcome with

सत्र *n.* a sacrificial session.

सरस्वती *f.* name of a river.

साचिव्य *n.* counsellorship.

सात्यहव्य *m.* name of a priest.

सुविनीत *m. n. f.* modest.

Agricultural purpose, for, कृषि-

हेतोः, कृषिकर्मणे.

Ancestral पितृपैतामह *m. n. f.*

Cage पञ्जर *m.*

Canal कुल्या *f.*

Capital राजधानी *f.*

Cobra फणिन् *m.* नाग *m.*

Communicating संगत *past part.*

or संगच्छमान *pres. part.*

Confined नियन्त्रित *past part.*

*pass.* निवद्ध *past part. pass.*

Cotton तूल *m.* पिचु *m.*

Disease व्याधि *m.*

Faithfully भक्त्या, निष्ठया.

Market पण्यवीथिका *f.* आपण *m.*

Medicine औषध *n.* ओषधि *f.* a medicinal herb, *gener.* a herb.

Painful व्यथाकर *m. n. f.* पीडाकर *m. n. f.*

Paper पत्रक *n.*

Poverty दारिद्र्य *n.* दुर्गति *f.*

Powder धोद *m.* चूर्ण *n.*

Property रिक्थ *n.* वित्त *n.*

Responsibility of governing

राज्यधुरा *f.*

Ringleader प्रधानराजद्रोहिन् *m.*

Roof छदिस् *n.* पटल *n.*

Surveyor भूमापक *m.*

Taunt उपालम्भ *m.*

Trader वणिज *m.*

Uninterruptedly अविरतम् *adv.*

Yajñadatta यज्ञदत्त *m.* a proper name.

## Part II.

### BENEDICTIVE MOOD.

1. The Parasmaipada terminations of this mood are made up by adding यास् to those of the Imperfect. The 3rd pers. plur. is यास्; and the स् of यास् is dropped before the त् and स् of the 3rd and 2nd pers. sing.

2. To the terminations of the Ātmanepada Potential and to the त् and थ occurring in them prefix स्. These will be the terminations of the Ātmanepada Benedictive. वीध्वम् becomes वीद्वम् in the circumstances mentioned in 4, p. 77.

3. The Parasmaipada terminations are weak, and the Ātmanepada strong.

*Rules regarding the Parasmaipada forms.*

4. Arts. ६ a, b, c, e, f and १, in Lesson XV., Pt. II., hold good here also.

5. The roots enumerated in Art. 2 d. on page 100, change their final vowel to ए.

6. Other roots ending in आ preceded by a conjunct consonant, change their आ to ए optionally; as ग्लेयात्-ग्लयात्, ग्लेयास्ताम्-ग्लयास्ताम् &c. from ग्ले.

*Ātmanepada forms.*

7. The terminations take इ after Set roots and optionally after those that are optionally Set.

8. Roots ending in कृ (long), and in कृ (short) preceded by a conjunct consonant, and कृ admit of इ optionally; as वरिषीष्ट, वृषीष्ट (see below) from वृ, स्तरिषीष्ट, स्तृषीष्ट from स्तृ.

9. Final कृ or कृ and the penultimate vowel do not undergo their Guna substitutes when the terminations do not take इ; as वृषीष्ट from वृ, स्तरिषीष्ट, स्तीर्षीष्ट from स्तृ, मुक्षीष्ट from मुच.

10. In addition to the general rule for forming the passive of non-conjugational tenses and moods by appending the Ātmanepada terminations to the prepared base, Art. 3, p. 100, also holds good in the case of this mood.

कृ.

Parasm.

Sing.

Dual

Plur.

1st pers.

क्रियासम्

क्रियाम्

क्रियाम्

2nd „

क्रियाः

क्रियान्तम्

क्रियान्त

3rd „

क्रियात्

क्रियान्ताम्

क्रियासुः

Ātm.

1st pers.

कृषीय

कृषीवहि

कृषीमहि

2nd „

कृषीषाः

कृषीयाम्

कृषीदम्

3rd „

कृषीष्ट

कृषीयास्ताम्

कृषीरन्

a. Explain the following forms, referring to the several rules applicable in each case:—

दिश्यात्, दिक्षीष्ट, रुध्यात्, रुत्सीष्ट, उच्य्यात्, स्मर्यात्, स्तर्यात्, नीयात्, नेषीष्ट, देयात्, दासीष्ट, घाक्षीष्ट, गाहिषीष्ट, त्रेयात्, प्रायात्, तीर्यात्, पूर्यात्, उष्यात्, वक्षीष्ट, मोदिषीष्ट, धुक्षीष्ट, दुष्यात्.

b. Give the Benedictive forms of the following roots:—

हृ, हृ, वप्, यञ्, सङ्, नह्, रुह्, लिह्, बन्, ग्लै, हा, भिह्, भृ, दृत्, रुच, ड, ङ, सो, स्तु, रु, शास्.

## LESSON XXV.

## DESIDERATIVES.

1. *a.* The root is reduplicated according to the general rules given in Lesson XI. and Art. 3, p. 155; and then the termination **स्** appended to it. In the conjugational tense **अ** is added to **स्**.

*b.* The **अ** in the reduplicative syllable is changed to **इ**.

2. To this **स्** the augment **इ** is to be prefixed or not according as the root is *Set* or *Anit* subject to the following exceptions:—

*a.* **ग्रह**, **गृह**, and roots ending in **उ** or **ऊ**, do not admit of **इ**; as **जिघृक्षति**, **बुभूषति**.

*b.* **ह** *Ātm.*, **धृ** *Ātm.*, **कृ**, **गृ**, all of the 6th conj., **स्मि**, **पृ** *Ātm.*, **अङ्ग**, **प्रच्छ**, **क्र**, and **अश** admit of **इ**; as **पिपृच्छिषति**, **दिधरिषते**, &c.

*c.* Roots ending in **क्र** and **इव**, and the roots **हृ**, **दम्भ**, **त्रि**, **यु**, **भृ**, and **क्षप्** take **इ** optionally; as **दुय्यति** or **दिदेविषति** from **दिव**, **शिश्रीषति** or **शिश्रियति** from **श्रि**, &c.

3. The general rule † of *Guna* should be applied subject to the following exceptions:—

*a.* Roots ending in **इ**, **उ**, and **ऊ** (all of them short or long) or having these vowels for their penultimates do not admit of *Guna* when the **स्** to be appended to them does not take the augment **इ**; as **बुभूषति**, **निनीषति**.

*b.* **रुह**, **विह**, and **मुष्** do not take *Guna*. Roots having **उ** or **इ** short for their penultimate, and beginning with any consonant, and ending with any except **प्** and **व** admit of *Guna* optionally, when the **स्** takes the augment **इ**; as **रुदिषति**, **मुमुदिषते** or **मुमोदिषते**, &c.

4. Roots ending in a vowel lengthen it when the **स्** is unaugmented; as **जिगीषति** from **जि** 'to conquer.' **हन्** also lengthens its **अ**.

5. *a.* **ग्रह**, **स्वप्**, and **प्रच्छ** change the **इ** and **व** to **ऊ** and **उ**, as **मुषुप्सति**; (see 6, p. 85.)

\* See note p. 182.

† See Art. 6, p. 12.

b. The **य** of **युत्** is changed to **र** in the reduplicative syllable.

c. The vowel of the following roots is changed to **इ** and the roots are not reduplicated :-

**मि, मी, मा, दा, धा,** and other roots assuming the forms of **दा** and **धा, रम्, लम्, शक्, पत्, पद्.** Of these, those ending in a vowel add a **त्.**

d. **आप्** has **ईप्सति**, and **ऋप्, ङीप्सति** and **जिङ्गपयिषति.**

e. **दम्** has three forms, **यिप्सति, धीप्सति, दिदम्भिषति.** **तन्** has **तितांसति, तितंसति, तितनिषति,** and **पत्, पित्सति, पिपतिषति.**

f. **पू** *Ātm.* has **पिपतिषते** and **यु, यियतिषति.**

g. **ऋ** has **अरिरिषति**, and **इ** with **प्रति** when it means 'to be convinced,' **प्रतीषति, इ** in the sense of 'to go' substituting **गम्.**

h. The **ज** of **जि** is changed to **ग** after the reduplicative syllable, the **ह** of **हि** and **हन्** to **य**, and the **च्** of **चि** optionally to **क्.**

6. Desideratives may be formed from the causal base, or roots of the tenth conjugation, according to the general rules.

7. Art. 4, p. 156, is applicable to the Desideratives of the Causal and of roots of the 10th conjugation.

8. a. A root in its desiderative form takes the same termination\* (Parasmaipada, Ātmanepada, or both) that it does in the primitive.

b. The desideratives of **ज्ञा, श्रु, स्मृ,** and **दृश्** are *Ātmanepadi.*

**कृ + स-कृ** by 4, **स** not taking **इ** by 2, **कीर्** by 8 p. 2, **ऋ** not taking *Guna* by 3 a., **चिकीर्** by 1 a., **चिकीर्षति, स** being changed to **ष** and **अ** appended to it by 1; *Parasm.* by 8 a., **मृ + स-मृ-मृ-मृ-मृ-मृ-मृषति.**

**भू + स-बुभू** by 1 a., **बुभूषति, स** not taking **इ** by 2 a. and **ऊ** not being changed to *Guna* by 3 a.

**ग्रह + स-जग्रह-जिग्रह + स, स** not taking **इ** by 2 a., **जिग्रह** by 5 a., **जिग्रह-जिघृह-जिघृक्-जिघृक् + सति-जिघृक्षति.**

**युन् + स-दियुन्** by 5 b., **दियोत्** or **दियुन्** by 3 b., **स** taking **इ** by 2-**दियोतिषते-दियुतिषते; Ātm.** by 8 a.

**भिद् + स-बिभिद्** by 1 a.; no *Guna* by 3 a., **बिभित्सति.**

9. a. By affixing **उ** to the desiderative form, nouns sig-

\* **तन्** and **पत्** are optionally *set* in the case of this **स.**

nifying the 'wisher' are formed. These nouns govern an accusative, as चिकीर्षुः कटम्.

b. By affixing आ abstract nouns are formed ; as जिज्ञासा 'desire of knowledge,' 'curiosity.'

प्रारिप्सितेस्य ग्रन्थस्याविघ्नपरिस्मात्तय इष्टदेवतां स्तौति ।  
स्वयंवरकाले सीतां लिप्सवो रावणादयो बहवो राजानो विदे-  
हाञ्जगुः । किं तु रुद्रधनुर्नमयितुमशक्ताः सर्वे भग्नशा बभूवुः ।  
अभितापसंपदमथोष्णरुचिर्निजतेजसामसहमान इव ।  
पयसि प्रपित्सुरपराम्बुनिधेरधिरोदुमस्तगिरिमभ्यपतत् ॥  
ब्रह्मतत्त्वं जिज्ञासमानः कश्चिदाचार्यमुपेत्याध्यापय भो ब्रह्मे-  
त्युवाच ।

तस्यां सभायामेव, दुर्योधनं गदाघातेन जिघांसुभीमसेनो यु-  
धिष्ठिरेण निवारितः ।

यियक्षमाणेनाहूतः पार्थेनाथ द्विषन्मुरम् ।

अभिचैद्यं प्रतिष्ठासुरासीत्कार्यद्वयाकुलः ॥

प्रासादतलमारुरुक्षुः सोपानपङ्क्तिषु पदं निधत्ते ।

यूरोपीयवैभवं दिदृक्षमाणाः प्रतिसंवत्सरं कतिचिद्भरतख-  
ण्डीया अङ्गभूम्यादिदेशानग्निनौकाभिर्गच्छन्ति ।

ब्राह्मणो बुभूषू राजर्षिर्विश्वामित्र उग्रं तपश्चक्रे ।

प्रभूतवर्षणादस्या नद्याः कूलं पिपतिषति । तदस्मिन्मा पदं  
निधेहि ।

सूर्यवंशसंभवानां राज्ञां यशो जिगासुः कालिदास आह ।

क्व सूर्यप्रभवो वंशः क्व चाल्पविषया मतिः ।

तितीर्षुर्दुस्तरं मोहादुडुपेनास्मि सागरम् ॥

भूरि धनमादित्सुना बलेनानुगम्यमानः शरदारम्भे दिगन्ता-  
ञ्जिगीषू रघुरयोध्यायाः प्रतस्थे ।

बटुमुपनिनीषुराचार्यः स्वाधिकारसिद्धये कृच्छ्रत्रयं कुर्यात् ।

राजगृहं प्रविविक्षुर्ऋषिकुमारको हठाग्निःसारितो दुर्विनीतै-  
र्द्वारपालैः ।

आत्मनः कौशलं दिदर्शयिष्यन्त्यङ्गना महान्तं कालमनृत्यत् ।

अर्थयन्ते द्विजन्मानो तस्मादर्थं यियक्षतः ।

अर्थापयत्यसौ सम्यग् दुर्वृद्धं वैदिकं वचः ॥



The dog is *about to die*\* [मृ] ; do not disturb him.

*Wishing to bend* [caus. of नम] the branch of the tree, he raised his hand.

A very violent storm *arose*, the sun was invisible, and it appeared as if the wind was *going to tear up* [मृ with उह] all trees by the roots, and *to destroy* [भञ्ज] all houses.

Viśvâmitra practised austerities for a thousand years, till his whole frame, instinct with the subtle principle of Brahma, became refulgent, and he appeared to be *about to burn* [दह] the whole universe by his extraordinary splendour.

Having seen his own kinsmen *prepared to fight* [युय] with him, his face became pale.

This child is *inclined to sleep* [स्वप्], put him into the cradle, and rock him to sleep.

There is a man waiting at the door who *wants to speak* [वच्] to you on matters of great importance.

He who *wishes to be free* [मुच्] from the trammels of the world (life) should go to a philosopher, be acquainted with the Brahma, and meditate on it.

Those who *wish to introduce* [caus. of दृक् with प्र] the system of widow-marriages should proceed at once to the task ; the time for discussion is gone.

In that battle there was a soldier, who, being wounded, was afflicted with a raging *thirst* (desire to drink [पा]).

Dhrishṭaketu was *about to strike* [हृ with प्र] a Rishi with his sword, mistaking him for his enemy, when I caught hold of his hand.

I went to Kâśī *intending to bathe* [जा] in the holy waters of the Ganges, and *to live* [वस् with नि] there for two years to study the Sâṅkhya philosophy.

The two girls went into the garden *intending to gather* [पि with अव] flowers.

The self-existent God, *desirous to create* [सृज] the world, appeared on the surface of the waters, which covered the whole space.

\* Use desiderative forms for the expressions printed in Italics.

The parrot that was confined in the cage this morning is about to fly away [ही, or पत् with उद्].

## VOCABULARY XXV.

**अधिकार** *m.* fitness to perform any ceremony.

**अपगम्बुनिधि** *m.* (अपर other, i.e., western, and अम्बुनिधि ocean) the western ocean. "

**अभिचैयम्** *adv.* (from चैय *m.* the king of Chedi, who was Krishna's enemy) towards Chaidya.

**अभिताप** *m.* violent heat.

**अर्थ** 10th conj. *Ātm.* to beg.

**अर्थापय** *denom.* *Parasm.* and *Ātm.* to explain.

**अल्पविषया** *f.* not comprehensive, whose range is small.

**अविघ्न** *m.n.f.* without obstacle.

**अस्तगिरि** *m.* the western mountain, on which the sun, moon, and stars are supposed to set.

**आचार्य** *m.* a religious teacher who invests the student with the sacred thread, and instructs him in the Vedas.

**आशा** *f.* hope.

**इष्टदेवता** *f.* tutelar (desired) deity.

**उग्र** *m. n. f.* raging, severe.

**उडूप** *m. n.* a raft, a canoe.

**उष्णरश्मि** *m.* the sun.

**कतिचित्** *pron.* several.

**कार्यद्वयाकुल** *m. n. f.* distracted by having two things to do at one time.

**कूल** *n.* bank.

**कृच्छ्रत्रय** *n.* (कृच्छ्र *n.* a penance, and त्रय three) three penances.

**ग्रह** *with सम्,* to store.

**दिगन्त** *m.* the end of quarters, countries in all directions.

**दुर्बुद्ध** *m. n. f.* difficult to be understood, obscure.

**द्वारपाल** *m.* a porter, a doorkeeper.

**नी** *with उप,* to perform the ceremony of the investiture of the sacred thread.

**पङ्क्ति** *f.* a line, a row.

**पत्** *with अभि,* to jump towards.

**परिसमाप्ति** *f.* end, accomplishment.

**प्रचण्ड** *m. n. f.* violent.

**बल** *n.* an army.

**भग्न** *past part. passé.* of भङ्ग to destroy, blown up, destroyed.

**भूरि** *m. n. f.* much.

**सुर** *m.* name of an enemy of Vishnu or Krishna.

**युरोपीय** *m. n. f.* pertaining to the continent of Europe.

**रह्** *with अधि,* to ascend.

**वर्षण** *n.* rain-fall, raining.

**वृ** 10th conj. *with नि,* to oppose to dissuade from.

**वैदिक** *m. n. f.* belonging to Veda.

**संभव** *m.* birth.

सांख्य *n.* name of a system of philosophy.  
 ह (caus.) with निर, to drive away, to expel  
 सिद्धि *f.* accomplishment

सूर्यवंश *m.* the family of the sun, the solar race.  
 सोपान *n.* stairs, steps.  
 दृढात् *adv.* by violence.

Afflicted आर्त *past part.* अर्दित  
*past part. pass.*  
 Cage पञ्जर *m.*  
 Cradle प्रेक्षा *f.*  
 Discussion वादविवाद *m.*  
 Disturb तुह.  
 Extraordinary अनुत *m. v. f.*  
 Importance गुरुत्व *n.* महत्त्व *n.* ;  
 a matter of importance गुरु-  
 कार्य *n.*  
 Instinct उत्तेजित *past part. pass.*  
 उद्दीपित *past part. pass.*  
 Invisible अदृश्य *m. n. f.*

Kinsman ज्ञाति *m.* बन्धु *m.*  
 Pale पाण्डु *m. n. f.* विवर्ण *m. n. f.*  
 Philosopher तत्त्वविद् *m.*  
 Raging प्रबल *m. n. f.* बलीयस् *m. n. f.*  
 Raise नेम् *caus. with* उह.  
 Refulgent देदीप्यमान *pres. part.*  
 विश्राजमान *pres. part.*  
 Rock दोलय *den.* or आन्दोलयु *den.*  
 Subtle principle तन्मात्र *n.*  
 System विधि *m.* पद्धति *f.*  
 Trammel बन्धन *n.* निगड *m. n.*  
 Violent प्रचण्ड *m. n. f.*

## LESSON XXVI.

### VERBAL DERIVATIVES.

1. After *Set* roots the augment इ is to be prefixed to the तुम् of the infinitive of purpose, and not after *Anit* ones, and optionally after those that are both *Set* and *Anit*.

2. a. The त् of the past participle is to be considered as a weak\* termination.

Therefore the Guna change (6 p. 12) does not take place, and such rules as 4 p. 85 and 8 p. 2 are applicable; कृ-कृत, वद-उदित.

b. The general rule about the augment इ (1 above) should be attended to. There are, however, many exceptions.

c. The following roots do not admit इ:—

(1) Those ending in उ, ऊ, and ऋ, as उ-उत, भू-भूत, कृ-कीर्ण.

\* By this expression is meant such a termination as does not occasion a Guna or Viddhi change in the preceding.

(2) Such as take इ optionally before any termination whatever.

इष-इष्टं (2 p. 94), दम्भ-दब्ध (2 c. p. 176), सिक्-सिक्त\* (2 c.p. 176), सुह-सुग्ध-मुद (6 p. 77 and I. a., p. 86), क्रम्-क्रान्त (6 a. p. 183 and h. below).

And there are several more.

d. After a final इ and इ the त becomes न, and the preceding इ is also changed to न्; as भिन्न from भिद्, शीर्ण from शिद्.

e. It is also changed to न after roots ending in आ and beginning with a conjunct consonant containing य, व, र्, or ळ, and also after several other roots.

Exceptions-बुद्, विद् 7th conj., उन्द्, चै, घ्रा, and ह्री change the त to न optionally, and ध्या, ख्या, and मद् do not.

f. The vowels of शी, स्विद् 1st conj., मिद्, क्षिद्, and धृष् undergo Guṇa substitutes when they admit of इ.

g. The nasals of यम्, रम्, नम्, गम्, हन्, मन्, तन्, क्षण, क्षिण, ऋण, and वन् are dropped; as गत from गम्, तत from तन्.

h. Other roots ending in अम् and अन् lengthen their vowel when they do not take इ; as शम्-शान्त, क्षम्-क्षान्त, दम्-दान्त (6. a. p. 183 and 6 p. 77).

i. The penultimate nasal is dropped when त does not take इ; as रञ्-रक्त, अञ्-अक्त.

3. a. The active past participle is formed by affixing वत् to the passive; as कृतवान् from कृ, लब्धवान् from लभ्.

b. The feminine of this is formed by adding ई; as कृतवती

4. a. The active participle of the Perfect is formed by adding वस् Parasm. and आन Âtm. to that form of the root which it assumes before the weak terminations of the Perfect, such as that of the third person plural.

b. When this form is monosyllabic, i. e., contains one vowel only, or when the root ends in आ, इ should be prefixed to वस्; घस् also admits of इ; as ददिवस् from दा, पेतिवस् from पत्, but चकृवस्-चक्राण from कृ, जहवस्-जहाण from हृ.

\* Final व् is changed to ऊ before a weak termination beginning with any consonant except a nasal or a semivowel. This ऊ forms Vriddhi with the preceding अ or आ.

c. After गम्, हन्, विद् 6th conj., विश्, and दृश्, वस् takes इ optionally; as जग्मिवस् or \*जद्वन्वस् from गम्.

d. Before स्, and आन some roots such as बन्, जञ्, &c., drop the nasal and roots in long ऋ do not take Guna; as आजिवस्, तितीवस्. The first change, however, does not take place in the Perfect and the last does.

e. The form of the 3rd pers. plural of the Perfect should be taken as the base of the participle before the vowel terminations of the cases beginning with the accusative plural and before the ई of the feminine and of the dual nom. and acc. of the neuter; as चिक्रीवस्-चिक्रियुषा Instr. Sing. चिक्रियुषी f, जगन्वस् or जग्मिवस्-जग्मुषा Instr. Sing. जग्मुषी f.

The form, however, should be modified according to d, in the particular cases.

5. The participle of the second Future is formed by adding अत् Parasm. and मान् Âtm. to a form of that tense divested of its personal termination. The preceding अ is to be dropped before अत्, as करिष्यत् 'being about to do'; करिष्यमाण (active) 'being about to do,' (passive) 'being about to be done'; द्रक्ष्यत् 'being about to see'; द्रक्ष्यमाण 'being about to be seen'.

The feminine of स्यत् is स्यन्ती or स्यती.

6. a. The त्वा of the indeclinable past participle takes इ in the case of Set roots, and optionally, in the case of ordinary Set roots ending in अम् or अन्.

b. It is a weak termination; but in some cases when it takes इ, the vowel takes its Guna substitute.

c. 2 g. and h. above, are applicable when त्वा does not take इ.

तन्-तत्त्वा or तनित्त्वा by 6 a. and this, मन्-मत्त्वा, शम्-शान्तत्वा or शमित्त्वा &c.

d. यम्, रम्, गम्, and नम् drop their final nasal optionally before the य् of the indeclinable past participle, and the remaining roots out of those given in 2 g. above, drop it necessarily.

7. *a.* The terminations of the potential\* passive participle are तव्य, अनीय, and य.

*b.* Before तव्य and अनीय, the ending vowel and the penultimate short take their Guṇa.

*c.* तव्य admits of इ in the case of *Set* roots, &c.

*d.* (1) Before य the final and penultimate इ and उ take their Guṇa, the final ओ becoming अव; as दु-को-कव्य, नी-नेय.

(2) The ending आ is changed to ए; as देय from दा.

(3) Roots ending in क change it to its Vṛiddhi; as कार्य from कृ.

(4) इ, स्तु, वृ *Parasm.* and *Ātm.*, इ, जुष, and roots having a penultimate क do not change their vowel before य.

After a short vowel व is prefixed to य; as स्तुत्य.

There are some exceptions to these rules, which are too various to be mentioned.

8. *a.* The affixes कृ and अक form nouns denoting the 'doer' of the action expressed by the root. *b.* Before the former the ending vowel and the penultimate short take their Guṇa substitute; and *c.* before the latter, the ending vowel and the penultimate अ (except that of *Set* roots ending in म्) take Vṛiddhi, and any other penultimate short, Guṇa; as नेतृ, नायक from नी; वक्तृ, वाचक from वच्; वीदृ, बोधक from बुध; शमक from शम्; चम् with आ forms आचामक.

*d.* Roots ending in आ have य added on to them before this अक; as स्थायक, दायक, from स्था and दा.

*e.* The न् of हन् is changed to त् before a derivative suffix which effects a Vṛiddhi change in the vowel; as घातक, (see 19 p. 167).

*f.* The feminine of कृ is क्री and of अक, इका and sometimes अका.

9. *a.* अन, अ, and ति form abstract nouns from roots.

*b.* ति is a weak termination. Before it, the roots undergo nearly the same changes as before the termination of the past participle; as वच्-उक्ति, मुच्-मुक्ति.

\* This is passive when the verb is transitive, and impersonal when the verb is intransitive.

c. Before अ some roots take Guṇa and some Vṛiddhi; and before अन् the ending vowel and the penultimate short take Guṇa; as भव-भाव-भवन, जि-जय, हन्-घात-हनन, बुध-बोध-बोधन.

d. The final व or ज् is changed to कृ or ग before this अ; as पच्-पाक, युज्-योग.

10. Nouns ending in ति are feminine and those ending in अ are masculine, while those ending in अन् are neuter, as a general rule.

तस्मादेवं विदुषे ब्राह्मणायैवं चक्रुषे न क्षत्रियो द्रुह्यात् ।

राजा यक्ष्यमाणो ब्राह्मणं पुरोदधीत ।

\* छन्दांसि वै देवेभ्यो हव्यमूढा आन्तानि जघनार्धे यज्ञस्य  
तिष्ठन्ति यथाश्वो वाश्वतरो वोहिवांस्तिष्ठेदधम् ।

असुरैः सह योत्स्यमान इन्द्रो वरुणस्य साहाय्यं ययाचे ।

वरुणसाहाय्यं लब्धवतस्तस्मात्सर्वेऽसुरा अबिभयुः ।

व्यर्थं मे जन्म न मया कृतं कर्तव्यं न भुक्तं भोक्तव्यं न दृष्टं  
द्रष्टव्यं न श्रुतं श्रोतव्यम् ।

निषेदुषीं राक्षीं दृष्ट्वा दास्योऽपि सपत्नीवृत्तं कथयिष्य-  
न्त्योऽधस्तस्थुः ।

ब्राह्मणेभ्यो दत्तसर्वस्वो रघुः प्रत्यग्रागतायार्थिने धनं दित्सुः  
कुबेरात्तन्निष्कण्टं चकमे । कुबेरस्तु तेनाभियास्यमानमात्मानं  
प्रेक्ष्य स्वयमेव तस्य कोशे धनवृष्टिं पातयामास । तत्सर्वं धनमा-  
त्मने ददिवांसं रघुं वक्ष्यमाणामाशिषं सोऽर्थ्यवाच ।

आशास्यमन्यत्पुनरुक्तभूतं श्रेयांसि सर्वाण्यधिजग्मुपस्ते ।

पुत्रं लभस्वात्मगुणानुरूपं भवन्तमीड्यं भवतः पितेव ॥

ततो रघुः पुत्रं प्रापाजं नाम । तं कतिभिः संवत्सरैर्विवाहयो-  
ग्यदशं ज्ञात्वा ससैन्यमिन्दुमतीस्वयंवराय विदर्भान्प्रस्थापि-  
तवान् ।

मार्गे नर्मदारोधस्येकरात्रमुषितवतस्तस्य सेनानिवेशी वन्य-  
जत्वमृषिशापात्समापेदानेन केनचिद्रन्धर्वेण तुमुलश्चक्रे ।

\* The metres of the verses repeated at a sacrifice are supposed to carry the offerings to the gods.

तमापतन्तं नृपतेरवध्यो वन्यः करीति श्रुतवान्कुमारः ।  
 निवर्तयिष्यन्विशिखेन कुम्भे जघान नात्यायतकृष्टचापः ॥  
 स \*विद्धमात्रः स्वीयं दिव्यं रूपं प्राप । ततः प्रजहृषेऽप्या-  
 त्मन उपचक्रुषेऽजाय संमोहनाख्यमस्त्रं ददौ ।  
 एवं तयोरध्वनि दैवयोगादासिदुषोः सख्यमचिन्त्यहेतु ।  
 एको ग्नयौ चैत्ररथप्रदेशान्सौराज्यरम्यार्नवरो विदर्भान् ॥  
 तं नगरोपकण्ठे तस्थिवांसं तदागमनदृष्टो विदर्भनाथः प्रत्यु-  
 ज्जगाम नगरं चानीय सर्वां सत्क्रियां चकार ।  
 त्रैलोक्यदीपके देवे लोकान्तरमुपेयुषि ।  
 तमस्तान्तमभूद्विश्वं कः सुखी महदापदि ॥

Vālmiki cursed the Nishāda, *who had killed†* [ हन् ] one of a pair of Krauñcha birds.

The Rishi blessed the prince *who had promised* [ श्रु with प्रति ] to give him a hundred cows.

Vidura gave the Pāṇḍavas some advice when *they were about to go* [ गम् or इ ] to Vāraṇasī.

*Before he burnt* [ दह् ] the town, the General removed all the women and children from it.

*Before ordering* [ दिश with आ ] that the money should be restored to him, the judge counselled him to conduct himself properly.

*Before Yajñadatta was permitted* [ ज्ञा with अनु ] to go away from Kāśī, Devadatta told him to perform penances for the sins he had committed.

*When she was about to be sent* [ हि or इष् with प्र ] to her husband's house, Kaṇva told Śakuntalā to go round the fire, and counselled her not to be proud of her greatness.

The garments *which are to be given* [ दा ] to Viṣṇu are very good and costly.

\* The termination मात्र. as applied to nouns, means "only, simply": विद्धमात्र, "simply or only int."

† The student should use verbal derivatives for the words and expressions printed in Italics.



That tree *is to be cut down* [ छिद ].

What *is to be understood* [ बुध ] from the curious message he has sent?

Jarāsandha, *who had conquered* [ वि ] all kings and imprisoned them, was killed by Kṛiṣṇa and Bhīma.

His word *is not trustworthy* [ श्रु with वि ] and his deeds *are censurable* [ निन्द ].

That *is not an eatable* [ भक्ष्, or ह with अंभि and अव ] nor a *drinkable* [ पा ] thing; why should we seek it?

He, having shown some signs of wisdom, *is no more to be regarded* [ मन ] as a fool.

## VOCABULARY XXVI.

अज *m.* name of Raghu's son.  
 अन्त्यायत *adv.* or *m. n. f.* very, far, very long.  
 अधस् *adv.* down.  
 अनुरूप *m. n. f.* in accordance with.  
 अश्वतर *m.* a mule.  
 आरुया *f.* name.  
 इन्दुमती *f.* the name of a lady.  
 उपकण्ठ *n.* space near a town or village, or its boundary.  
 कुम्भ *m.* the frontal globe on the upper part of the forehead of an elephant.  
 कृ *with* उप, to do good.  
 गम् *with* प्रति and उद्, to advance towards.  
 चैत्ररथ *m.* the country or region of the Gandharvas.  
 छन्दस् *n.* a metre.  
 जघनार्ध *n.* (जघन *n.* the hip, the hinder part of anything, and अर्ध half) the latter or hinder part.

तम् 4th conj. *Parasm.* to be distressed.  
 दीपक *m. n. f.* that which lights up.  
 धा *with* पुरम्, to make one a family priest.  
 नर्मदा *f.* name of a river.  
 पुनरुक्तभूत *m. n. f.* (पुनरुक्त repeated or a repetition, and भूत become) like a repetition.  
 प्रत्यय *m. n. f.* or *adv.* recent, fresh.  
 प्रदेश *m.* a region.  
 रोधम् *n.* bank.  
 लोकान्तरम् *n.* (अन्यो लोकं लोकान्तरम्) another world.  
 वच् *with* आशिषम्, to give a blessing.  
 वन्य *m. n. f.* produced or existing in a forest.  
 वरुण *m.* god of the sea.  
 विदर्भ *m.* (in the plur.) the name of a country, the modern Berars.

विशिश्व *m.* an arrow.

वृष्टि *f.* rain.

शाप *m.* a curse.

शास् with आ *Ātm.* 2nd conj. to wish; to bless.

संमोहन *n.* name of a miraculous weapon.

सत्क्रिया *f.* hospitality.

संपत्नी *f.* a fellow-wife.

सर्वस्व *n.* (सर्व *all* and स्व *n.*) all wealth or possession. [army.

सेनानिवेश *m.* the camp of an

सौराज्य *n.* good government.

हव्य *n.* an offering.

Conduct properly सदाचारं प्रति-

पद, सदाचारेण वृत्त-

Costly महार्ह *m. n. f.*

Curious विलक्षण *m. n. f.*

Go round प्रदक्षिणीकृ-

Imprison कारागृहे निक्षिप-

Jarāsamīdhā जरासंध *m.* name of a king of Magadha. [birds.

Krauñcha कौञ्च *m.* a species of

Nishāda निषाद *m.* name of a wild tribe or an individual of it.

Proud उत्सिक्त *past part.*, उत्से-

किनी *f.*

Restore दा with प्रति.

Sign चिह्न *n.*

Vārāṇavatī वारणावती *f.* name of a place.

Vidura विदुर *m.* a proper name.

## SELECTIONS FOR EXERCISE.

I. (From the AITAREYA BRĀHMAṆA—PAÑCHIKĀ, 7).

हरिश्चन्द्रो ह वैधस पेश्वाको राजाऽपुत्र \*आस । तस्य ह शतं जायां बभूवुः । तासु पुत्रं न लेभे । तस्य ह पर्वत्रनारदौ गृह ऊषतुः । स ह नारदं पप्रच्छ ।

यश्चिंमं पुत्रमिच्छन्ति ये विजानन्ति ये च न ।

किंस्वित्पुत्रेण विन्दते तन्म आचक्ष्व नारद ॥ इति ।

स एकया†पृष्टो दशभिः प्रत्युवाच ।

ऋणमसि‡न्त्संनयत्यमृतत्वं च गच्छति ।

पिता पुत्रस्य जातस्य पश्येच्चेज्जीवतो मुखम् ॥

यावन्तः पृथिव्यां भोगा यावन्तो जातवेदसि ।

यावन्तो अप्सु प्राणिनां भूयान्पुत्रे पितुस्ततः ॥

शश्वत्पुत्रेण पितरोऽत्यायन्बहुलं तमः ॥

\* Perfect of अस् 'to be.' In classical Sanskrit it is used only as an auxiliary to form the Periphrastic Perfect.

† Understand after this, गाथा 'a verse.'

‡ त् is optionally inserted between a final न् and स्.

अथैनमुवाच वरुणं राजानमुपधाव पुत्रो मे जायतां तेन त्वा  
यजा इति । तथेति । स वरुणं राजानमुपससार पुत्रो मे जायतां  
तेन त्वा यजा इति । तथेति । तस्य ह पुत्रो जज्ञे रोहितो नाम ।  
तं होवाचाजनि त वै पुत्रो यजस्व मानेनेति । स होवाच यदा  
वै पशुर्निर्दशो भवत्यथ स मेध्यो भवति निर्दशो न्वस्त्वथ त्वा  
यजा इति । तथेति । स ह निर्दश आस । तं होवाच निर्दशो  
न्वभूद्यजस्व मानेनेति । स होवाच यदा वै पशोर्दन्ता जायन्तेऽथ  
स मेध्यो भवति दन्ता न्वस्य जायन्तामथ त्वा यजा इति । तथेति ।  
तस्य ह दन्ता जज्ञिरे । तं होवाचाज्ञत वा अस्य दन्ता  
यजस्व मानेनेति । स होवाच यदा वै पशोर्दन्ताः पद्यन्तेऽथ स  
मेध्यो भवति दन्ता न्वस्य पद्यन्तामथ त्वा यजा इति । तथेति ।  
तस्य ह दन्ताः पेदिरे । तं होवाचापत्सत वा अस्य दन्ता यजस्व  
मानेनेति । स होवाच यदा वै पशोर्दन्ताः पुनर्जायन्तेऽथ स  
मेध्यो भवति दन्ता न्वस्य पुनर्जायन्तामथ त्वा यजा इति । तथेति ।  
तस्य ह दन्ताः पुनर्जज्ञिरे । तं होवाचाज्ञत वा अस्य पुनर्दन्ता  
यजस्व मानेनेति । स होवाच यदा वै क्षत्रियः सांनाहुको भव-  
त्यथ स मेध्यो भवति संनाहं नु प्राप्नोत्वथ त्वा यजा इति । तथेति ।  
स ह संनाहं प्रापत्तं होवाच संनाहं नु प्राप्नोद्यजस्व मानेनेति ।  
स तथेत्युक्त्वा पुत्रमामन्त्रयामास ततायं वै मह्यं त्वामददाद्धन्त  
त्वयाहमिमं यजा इति । स ह नेत्युक्त्वा धनुरादायारण्यमपा-  
तसौ । स संवत्सरमरण्ये चचार ।

अथ हैश्वाकं वरुणो जग्राह । तस्य होदरं जज्ञे । तदु ह रोहितः  
शुभ्राव । सोऽरण्याद्ग्राममेयाय तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

नानाश्रान्ताय श्रीरस्तीति रोहित शुश्रुम ।

पापो नृषद्वरो जन इन्द्र इच्छरतः सखा ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह द्वितीयं सं-  
वत्सरमरण्ये चचार । सोऽरण्याद्ग्राममेयाय । तमिन्द्रः पुरुषरूपेण  
पर्येत्योवाच ।

पुष्पिण्यौ चरतो जङ्घे भूष्णुरात्मा फलग्रहिः ।

\*शेरेऽस्य सर्वे पाप्मानः श्रमेण प्रपथे हताः ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह तृतीयं संवत्सरमरण्ये चचार । सोऽरण्याद्ग्राममेयाय । तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

आस्तं भग आसीनस्योर्ध्वस्तिष्ठति तिष्ठतः ।

शेते निपद्यमानस्य चराति चरतो भगः ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह चतुर्थं संवत्सरमरण्ये चचार । सोऽरण्याद्ग्राममेयाय । तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

कलिः शयानो भवति संजिहानस्तु द्वापरः ।

उत्तिष्ठस्त्रेता भवति कृतं संपद्यते चरन् ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह पञ्चमं संवत्सरमरण्ये चचार । सोऽरण्याद्ग्राममेयाय । तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

चरन्वै मधु विन्दति चरन्त्स्वादुमुदुम्बरम् ।

सूर्यस्य पश्य श्रेमाणं यो न तन्द्रयते चरन् ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह षष्ठं संवत्सरमरण्ये चचार । सोऽजीगर्तं सौयवसिमृषिमशनया परीतमरण्य उपेयाय । तस्य ह त्रयः पुत्रा आसुः शुनःपुच्छः शुनःशेषः शुनोःलाङ्गूल इति । तं होवाच ऋषेऽहं ते शतं ददाम्यहमेषामेकेनात्मानं निष्क्रीणा इति । स ज्येष्ठं पुत्रं निगृह्णान उवाच न न्विममिति नो एवेममिति कनिष्ठं माता । तौ ह मध्यमे संपादयांचक्रतुः शुनःशेषे । तस्य ह शतं दत्त्वा स तमादाय सोऽरण्याद्ग्राममेयाय । स पितरमेत्योवाच तत हन्ताहमनेनात्मानं निष्क्रीणा इति । स वरुणं राजानमुपससारानेन त्वा यजा इति । तथेति भूयान्वै

ब्राह्मणः क्षत्रियादिति वरुण उवाच । तस्मा एतं राजसूयं यज्ञ-  
क्रतुं प्रोवाच । तस्मै तमभिषेचन्भिः पुरुषं पशुमालेभे ।

तस्य ह विश्वामित्रो होतासीज्जबदग्निरध्वर्युर्वसिष्ठो ब्रह्मायास्य  
उद्गाता । तस्मा उपाकृताय नियोक्तारं न विविदुः । स होवा-  
चाजीगर्तः सौयवस्मिर्मह्यमपरं शतं दत्ताहमेनं नियोक्ष्यामीति ।  
तस्मा अपरं शतं ददुस्तं स \*नियोज । तस्मा उपाकृताय नि-  
युक्तायाप्रीताय पर्यग्निकृताय विशसितारं न विविदुः । स होवा-  
चाजीगर्तः सौयवस्मिर्मह्यमपरं शतं दत्ताहमेनं विशसिष्यामीति ।  
तस्मा अपरं शतं ददुः । सोऽसि निःशान एयाय । अथ ह शुनःशेष  
ईक्षां चक्रेऽमौनुषमिव वै मा विशसिष्यन्ति हन्ताहं देवता उपधा-  
वामीति । स प्रजापतिमेव प्रथमं देवतानामुपससार । तं प्रजोप-  
तिरुवाचाग्निर्वै देवानां नेदिष्टस्तमेवोपधावेति । सोऽग्निमुपससार ।  
तमग्निरुवाच सविता वै प्रसवानामीशे† तमेवोपधावेति । स स-  
वितारमुपससार । तं सवितोवाच वरुणाय वै राज्ञे नियुक्तोऽसीति  
तमेवोपधावेति । स वरुणं राजानमुपससार । तं वरुण उवाचा-  
ग्निर्वै देवानां मुखं सुहृदयतमस्तं नु स्तुह्यथ त्वोत्स्रक्ष्याम इति ।  
सोऽग्निं तुष्टाव । तमग्निरुवाच विश्वान्देवान्स्तुह्यथ त्वोत्स्रक्ष्याम  
इति । स विश्वान्देवांस्तुष्टाव । तं विश्वेदेवा ऊचुरिन्द्रो वै देवा-  
नामोजिष्ठो बलिष्ठः सहिष्ठः सत्तमः पारथिष्णुतमस्तं नु स्तुह्य-  
थ त्वोत्स्रक्ष्याम इति । स इन्द्रं तुष्टाव । तस्मा इन्द्रः स्तूयमानः  
प्रीतो मनसा हिरण्यरथं ददौ । तमिन्द्र उवाचाश्विनौ नु स्तु-  
ह्यथ त्वोत्स्रक्ष्याम इति । सोऽश्विनौ तुष्टाव । तमश्विना ऊचतु-  
रुपसं नु स्तुह्यथ त्वोत्स्रक्ष्याम इति । स उपसं तुष्टाव । तस्य‡ ह  
सर्च्युक्तायां विपाशो मुमुचे । कनीय ऐश्वकस्योदरं भवति ।  
उत्तमस्यामेवर्च्युक्तायां विपाशो मुमुचे । अगद ऐश्वक आस ।

\* Instead of the first syllable of the root, the preposition seems to be reduplicated here.

† 3rd pers. sing. pres. *Ved.*; regularly it ought to be ईष्टे.

‡ This stands for the hymn sung by S'unah's'epa in praise of Ushas or the Dawn.

## II. त्रयाणां धूर्तानाम् ।

कस्मिंश्चिदधिष्ठाने मित्रशर्मा नाम ब्राह्मणः । तिष्ठसति स  
स कद्राचिन्माघमासे, पशुप्रार्थनाय ग्रामान्तरं गतः । तत्र ते  
कश्चिद्यजर्मानो याचितः । भो यजमान आगामिन्याममावास्या  
यक्ष्यामि यज्ञं तदेहि मे पशुमेकम् । अथ तेन तस्य शास्त्रोक्त  
पीवरतनुः पशुः प्रवृत्तः । सोऽपि तं समर्थमितश्चेतश्च गच्छन्त  
मवलोक्य स्कन्धे कृत्वा सत्वरं स्वपुराभिमुखः प्रतस्थे ।

अथ तस्य गच्छन्तो मार्गे त्रयो धूर्ताः संमुखा बभूवुः । तैश्च  
तादृशं पीवरतनुं पशुं स्कन्धमारूढमवलोक्य मिथोऽभिहितम् ।  
अहो अस्य पशोर्भक्षणादद्यतनो हिमपातो व्यर्थतां नीयते । तदेनं  
वञ्चयित्वा पशुमादाय शीतत्राणं कुर्मः ।

अथ तेषामेकतमो वेषपरिवर्तनं विधाय संमुखो भूत्वा तम्  
चे । भो भोः किमेवं जनविरुद्धं हास्यकार्यमनुष्ठीयते यदेष सार-  
मेयोऽपवित्रः स्कन्धारूढो नीयते । ततश्च तेन कोपाभिभूतेनाभि-  
हितमहो किमन्धो भवान्यत्पशुं सारमेयं प्रतिपादयसि । सोऽब्र-  
वीद्ब्रह्मन् क्रोपस्त्वया न कार्यो यथेच्छं गम्यतामिति ।

अथ यावत्किञ्चिदध्वान्तरं गच्छति तावद्धितीयो धूर्तः संमु-  
खः समुपेत्य तमुवाच । भो ब्रह्मन् कष्टं कष्टं यद्यपि बल्लभोऽयं  
ते सारमेयस्तथापि स्कन्धमारोपयितुं न युज्यते । अथासौ स-  
कोपमिदमाह । भोः किमन्धो भवान्यत्पशुं सारमेयं वदसि ।  
सोऽब्रवीद्भगवन् मा कोपं कुर्वन्नानान्मयाभिहितम् । त्वमात्महं-  
चितं समाचरेति ।

अथ यावत्स्तोकं वर्त्मान्तरं गच्छति तावत्तृतीयोऽन्यवेषधारी  
धूर्तः संमुखः समुपेत्य तमुवाच । भो अक्षुक्तमेतद्यत्त्वं सारमेयं  
स्कन्धाधिरूढं नयसि तत्त्यज्यतामेष यावदन्यः कश्चिन्न पश्यति ।  
अथासौ बहु विमृश्य तं पशुं सारमेयमेव मन्यमानो भया-  
ङ्गमौ प्रक्षिप्य स्वगृहमुद्दिश्य पलायितः । ततस्ते त्रयो मिलित्वा  
तं पशुमादाय प्रतस्थिरे ।

## ब्राह्मणभुजंगमयोः ।

अस्ति कस्मिंश्चिदधिष्ठाने हरिदत्तो नाम ब्राह्मणः । तस्य च कृषिं कुर्वतः सदैव निष्फलः कालोऽतिवर्तते । अथैकस्मिन्दिवसे स ब्राह्मणो धर्मार्तः स्वक्षेत्रमध्ये वृक्षच्छायायां प्रसुप्तः । अनतिदूरे वल्मीकोपरि प्रसारितं भीषणं भुजंगं दृष्ट्वा सौ चिन्तयामास । नूनमेषा क्षेत्रदेवता कदाचिद्वपि न पूजिता तेनेदं मे कृषिकर्म विफलीभवति तदहमस्म्यः पूजामद्य करिष्यामि । इत्यवधार्य कुतोऽपि क्षीरं याचिस्वा शरावे निक्षिप्य वल्मीकान्तिकमुपगम्योवाच । भोः क्षेत्रपाल मयैतावन्तं कालं न ज्ञातं यत्त्वमत्र घससि तेन पूजा न कृता तत्संप्रतं क्षमस्वेति । एवमुक्त्वा दुग्धं निवेद्य गृहाभिमुखं प्रायात् ।

अथ प्रातर्यावदागत्य पश्यति तावद्दीनारमेकं शरावे दृष्टवान् । एवं च प्रतिदिनमेकाकी समागत्य तस्मै क्षीरं ददात्येकैकं च दीनारं गृह्णाति ।

अथैकस्मिन्दिवसे वल्मीके क्षीरनयनाय पुत्रं नियुज्य ब्राह्मणो ग्रामं जगाम । पुत्रोऽपि क्षीरं तत्र नीत्वा संस्थाप्य च पुनर्गृहं समायातः । दिनान्तरे तत्र गत्वा स दीनारमेकं दृष्ट्वा गृहीत्वा च चिन्तितवान् । नूनं सौवर्णदीनारपूर्णाऽयं वल्मीकस्तदेनं भुजंगं हत्वा सर्वमेकवारं ग्रहीष्यामि । एवं संप्रधार्यान्येद्युः क्षीरं ददता ब्राह्मणपुत्रेण सर्पो लगुडेन शिरसि ताडितः । स च दैववशादमुक्तजीवितो रोषात्तं ब्राह्मणकुमारं तीव्रविषैर्दशनैस्तथादशद्यथा स सद्यः पञ्चत्वमुपागतः ।

अथ पुनरपि ब्राह्मणः प्रत्यूषे क्षीरं गृहीत्वा तत्र गत्वा तारस्वरेण सर्पमस्तौत् । तदा सर्पो वल्मीकान्तर्लीन एव ब्राह्मणं प्रत्युवाच । त्वं लोभाद्भ्रातः पुत्रशोकमपि विहाय । इतः परं तव मम च प्रीतिर्नोचिता । तव पुत्रेण यौवनोन्मत्तेनाहं ताडितो मया च स दष्टः । कथं मया लगुडप्रहारो विस्मर्तव्यस्त्वया च पुत्रशोकदुःखं कथं विस्मर्तव्यम् । इत्युक्त्वा बहुमूल्यं हीरकमणिं तस्मै दत्त्वा पुनस्त्वया नागन्तव्यमिति कथयित्वा विवरं प्रविष्टः । ब्राह्मणोऽपि मणिं गृहीत्वा पुत्रबुद्धिं निन्दन्स्वगृहमागतः ।

## III. (From BHARTRIHARI'S NĪTIS'ATAKA.)

अन्नः सुखमाराध्यः सुखतरमाराध्यते विशेषः ।  
ज्ञानलवटुर्विदग्धं ब्रह्मापि न न रञ्जयति ॥ १ ॥

लभेत श्लिकतासु तैलमपि युक्ततः पीडय-  
न्निवेद्य मृगतृष्णिकासु सलिलं पिपासार्दितः ।  
कदार्चिदपि पर्यट्यशशविषाणमासादये-  
न्न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥ २ ॥

व्यालं बालमृणालतन्तुभिरसौ रोद्धुं समुज्जृम्भते  
छेत्तुं वज्रमणीञ्छिरीषकुसुमप्रान्तेन संनह्यते ।  
माधुर्यं मधुबिन्दुना रचयितुं क्षाराम्बुधेरीहते  
नेतुं वाञ्छति यः खलान्पथि सतां सूक्तैः सुधास्यन्दिभिः ॥ ३ ॥

स्वायत्तमेकान्तगुणं विधात्रा विनिर्मितं छादनमज्ञतायाः ।  
विशेषतः सर्वविदां समाजे विभूषणं मौनमपण्डितानाम् ॥ ४ ॥  
साहित्यसंगीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।  
तृणं न खादन्नपि जीवमानस्तद्भागधेयं परमं पशूनाम् ॥ ५ ॥  
येषां न विद्या न तपो न दानं ज्ञानं न शीलं न गुणो न धर्मः  
ते मृत्युलोके भुवि भारभूता मनुष्यरूपेण मृगाश्चरन्ति ॥ ६ ॥

वरं गहनदुर्गेषु भ्रान्तं वनचरैः सह ।

न मूर्खजनसंपर्कः सुरेन्द्रभवनेष्वपि ॥ ७ ॥

हर्तुर्याति न गोचरं किमपि शं पुष्पाति यत्सर्वदा-  
प्यर्थिभ्यः प्रतिपाद्यमानमनिशं प्राप्नोति वृद्धिं पराम् ।  
कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनं  
येषां तान्प्रति मानमुज्झत नृपाः कस्तैः सह स्पर्धते ॥ ८ ॥

अम्भोजिनीवननिवासविलासमेव

हंसस्य हन्ति नितरां कुपितो विधाता ।

न त्वस्य दुग्धजलभेदविधौ प्रसिद्धां

वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः ॥ ९ ॥



केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला  
न स्नानं न निलेपनं न कुसुमं नालंकृता मूर्धजाः ।  
वाण्येका समलंकरोति पुरुषं वा संस्कृता धार्यते  
क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥ १० ॥

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं  
विद्या भोगकरी यशःसुखकरी विद्या गुरुणां गुरुः ।  
विद्या बन्धुजनो विदेशगमने विद्या परा देवता  
विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः ॥ ११ ॥  
सूनुः सुञ्चरितः सती प्रियतमा स्वामी प्रसादोन्मुखः  
स्निग्धं मित्रमवञ्चकः परिजनो निष्केशलेशं मनः ।  
आकारो रुचिरः स्थिरश्च विभवो विद्यावदातं मुखं  
तुष्टे विष्टपहारिणीष्टदहरौ संप्राप्यते देहिना ॥ १२ ॥

प्राणाघाताभिवृत्तिः परधनहरणे संयमः सत्यवाक्यं  
काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषाम् ।  
तृष्णास्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा  
सामान्यः सर्वज्ञास्तेष्वनुपहतविधिः श्रेयसामेष पन्थाः ॥ १३ ॥

प्रारब्धं न कस्य विप्रमर्शनीचैः  
प्रारब्धं विप्रविहता विप्रमन्ति मध्याः ।  
विप्रैः पुनः पुनश्च प्रतिहन्यमानाः  
प्रारब्धमुत्तमजना न परित्यजन्ति ॥ १४ ॥  
प्रिया न्याय्या वृत्तिर्मिलनमसुमङ्गेऽप्यसुकर-  
मसन्तो नाभ्यर्थ्याः सुहृदपि न याच्यः कृशधनः ।  
विपद्युच्चैः स्वेयं पदमनुविधेयं च महतां  
सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ १५ ॥

स्वल्पं आयुवसावशेषमलिनं निर्मासमप्यसिकं  
श्वा लब्ध्वा परितोषमेति न तु तत्तस्य भुधाशान्तये ।  
सिंहो जम्बुकमङ्गुमाघातमपि त्यक्त्वा निहन्ति द्विपं  
सर्वः कम्बुमङ्गोऽपि बाष्पति जनः सत्त्वानुरूपं फलम् ॥ १६ ॥

लाङ्गुलचालनमथश्चरणवपात

भूमौ निपत्य वदनोर्दरदर्शनं च ।

श्वा पिण्डदस्य कुरुते गतपुंगवस्तु

धीरं खिलोकयति चादुशतैश्च भुङ्क्ते ॥ १७ ॥

परिवर्तिनि संसारे मृतः को वा न जायते ।

स ज्ञातो येन जातेन याति वंशः समुन्नतिम् ॥ १८ ॥

कुसुमस्तम्बकस्येव द्वयी वृत्तिर्मनस्विनः ।

मूर्ध्नि वा सर्वलोकस्यं विशीर्येत वनेऽथवा ॥ १९ ॥

तानीन्द्रियाणि सकलानि तदेव कर्म

सा बुद्धिरप्रतिहता वचनं तदेव ।

अथोष्मणा विरहितः पुरुषः स एव

अन्यः क्षणेन भवतीति विचित्रमेतत् ॥ २० ॥

दौर्मन्थ्यामृपतिर्विनश्यति यतिः सङ्गात्सुतो लालना-  
द्विप्राऽनध्ययनात्कुलं कुतनयाच्छीलं खलोपासनात् ।

ह्रीर्मद्यादनवेक्षणादपि कृषिः स्नेहः प्रवासाश्रया-

न्मैत्री चाप्रणयात्समृद्धिरनयात्त्यागात्प्रमादाद्धनम् ॥ २१ ॥

दानं भोगो नाशस्तिस्त्रो गतयो भवन्ति वित्तस्य ।

यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥ २२ ॥

रे रे चातक सावधानमनसा मित्रं क्षणं श्रूयता-

मम्भोदा बहवो वसन्ति गगने सर्वेऽपि नैतादृशाः ।

केचिद्दृष्टिभिरार्द्रयन्ति धरणीं गर्जन्ति केचिद्दृथा

यं यं पश्यसि तस्य तस्य पुरतो मा ब्रूहि दीनं वचः ॥ २३ ॥

जाड्यं ह्रीमति गण्यते व्रतरुचौ दम्भः शुचौ कैतवं

शूरे निर्धृणता ऋजौ विमतिता दैन्यं प्रियालापिनि ।

तेजस्विग्न्यबलिप्तता मुखरता वक्तव्यशक्तिः स्थिरे

तत्को नाम गुणो भवेत्सुगुणिनां यो दुर्जनैर्नोद्धितः ॥ २४ ॥

लोभश्चेद्गुणेन किं पिशुनता यद्यस्ति किं पातकैः

सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम् ।

सौजन्यं यदि किं निजैः सुमहिमा यद्यस्ति किं मण्डनैः  
सद्विद्या यत्किं किं धनैरपयशो यद्यस्ति किं मृत्युना ॥ २५ ॥

न कश्चिच्चण्डकोपात्तामात्मन्यो नाम भूभुजाम् ।  
होतारमपि जुह्वानं स्पृष्टो दहति पावकः ॥ २६ ॥

आरम्भगुर्वी क्षयिणी क्रमेण लघ्वी पुरा वृद्धिमती च पश्चात् ।  
दिनस्य पूर्वार्धपरार्धभिन्ना छायेव मैत्री खलसज्जनानाम् ॥ २७ ॥

मृगमीनसज्जनानां तृणजलसंतोषविहितवृत्तीनाम् ।  
तुब्धकर्धीवरपिशुना निष्कारणवैरिणो जगति ॥ २८ ॥

वाञ्छा सज्जनसंगमे परगुणे प्रीतिर्गुरौ नम्रता  
विद्यायां व्यसनं स्वयोषिति रतिलोकापवादाद्भयम् ।  
भक्तिः शूलिनि शक्तिरात्मदमने संसर्गमुक्तिः खले-  
ष्वेते येषु वसन्ति निर्मलगुणास्तेभ्यो नरेभ्यो नमः ॥ २९ ॥

प्रदानं प्रच्छन्नं गृहमुपगते संभ्रमविधिः  
प्रियं कृत्वा मौनं सदसि कथनं नाप्युपहृतेः ।  
अनुत्सेको लक्ष्म्यां निरभिभवसाराः परकथाः  
सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ ३० ॥

संपत्सु महतां चित्तं भवत्युत्पलकोमलम् ।  
आपत्सु च महाशैलशिलासंघातकर्कशम् ॥ ३१ ॥

संतप्तायसि संस्थितस्य पयसो नासापि न ज्ञायते  
मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते ।  
स्वात्यां सागरशुक्तिमध्यपतितं सन्मौक्तिकं जायते  
प्रायेणाधममध्यमोत्तमगुणः संवासतो जायते ॥ ३२ ॥

नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वान्गुणान्ख्यापयन्तः  
स्वार्थान्संपादयन्तो धिततबहुतरारम्भयत्नाः परार्थे ।  
क्षान्त्यैवाक्षेपरुक्षाक्षरमुखरमुखान्दुर्मुखान्दूषयन्तः  
सन्तः साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः ॥ ३३ ॥

भवन्ति नम्रास्तरवः कलोद्गमैर्नवाम्बुभिर्भूरिविलम्बिनो घनाः ।  
अनुद्धताः सत्पुरुषाः समृद्धिभिः स्वभावपदैश्च परोपकारिणाम् ॥ ३४ ॥

श्रोत्रं श्रुतेनैव न कुण्डलेन दानेन पाणिर्न तु कङ्कणेन ।  
विभाति कायः करुणापराणां परोपकारैर्न तु चन्दनेन ॥ ३५ ॥

पापाग्निवारयति योजयते हिताय  
गुह्यं च गूहति गुणान्प्रकटीकरोति ।  
आपद्रुतं न च जहाति ददाति काले  
सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥ ३६ ॥

एते सत्पुरुषाः परार्थघटकाः स्वार्थान्परित्यज्य ये  
सम्मान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये ।  
तेऽमी मानवराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये  
ये तु घ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥ ३७ ॥

इतः स्वपति केशधः कुलमितस्तदीयद्विषा-  
मितश्च शरणार्थिनः शिखरिणां गणाः शेरते ।  
इतोऽपि वडवानलः सह समस्तसंघर्तकै-  
रहो विततमूर्जितं भरसहं च सिन्धोर्वपुः ॥ ३८ ॥

तृष्णां छिन्द्वि भज क्षमां जहि मदं पापे रतिं मा कृथाः  
सत्यं ब्रूह्यनुयाहि साधुपदवीं सेवस्व विद्वज्जनान् ।  
मान्यान्मानय विद्विषोऽप्यनुनय प्रच्छादय स्वान्गुणा-  
न्कीर्तिं मालय दुःखिते कुरु दयामेतत्सतां लक्षणम् ॥ ३९ ॥

मनसि वचसि काये पुण्यपीयूषपूर्णा-  
स्त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः ।  
परगुणपरमाणून्पर्वतीकृत्य नित्यं

निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥ ४० ॥

रत्नैर्महाहैस्तुतुषुर्न देवा न भेजिरे भीमविषेण भीतिम् ।  
सुधां विना न प्रययुर्विरामं न निश्चिता रथाद्विरमन्ति धीराः ॥ ४१ ॥

ऐश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो  
ज्ञानस्योपशमः श्रुतस्य विनयो वित्तस्य पात्रे व्ययः ।  
अक्रोधस्तपसः क्षमा प्रभवितुर्धर्मस्य निर्व्याजता  
सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ॥ ४२ ॥

## IV. (From KÂDAMBARÎ, PART I.)

देवि किम् कियतां दैवायस्ते वस्तुनि । अलं रुदितेन । न वयमनुग्राह्याः प्रायो देवतानाम् । आत्मजपरिष्वङ्गामृतास्वादसुखस्य नूनमभाजनमस्माकं हृदयम् । अन्यस्मिञ्जन्मनि न कृतमवदातं कर्म । जन्मान्तरविहितं हि कर्म फलमुपनयति पुरुषस्येह जन्मनि । न हि शक्यं दैवमन्यथा कर्तुमभियुक्तेनापि । यावत्तु मानुष्यके शक्यमुपपादयितुं तावत्सर्वमुपपाद्यताम् । अधिकां कुरु देवि गुरुषु भक्तिम् । द्विगुणमुपपन्नदय देवतासु पूजाम् । ऋषिजनपरिचर्यासु दर्शितादरा भव । परं हि दैवतमृषयो यत्नेनाराधिता यथासमीहितफलानामस्ति दुर्लभानामपि दातारो भवन्ति । श्रूयते हि पुरा चण्डकौशिकप्रसादान्मगधेषु बृहद्रथो नाम राजा जनार्दनस्य जेतारमतुलबलपराक्रमं जरासंधं नाम तनयं लेभे । दशरथश्च राजा परिणतवया अपि विभाण्डकमहामुनिसुतस्यर्ष्यशृङ्गस्य प्रसादान्नारायणभुजानिवाप्रतिहतानुदधीनिवाक्षोभ्यानवाप चतुरः पुत्रान् । अन्ये च राजर्षयस्तपोधनानाराध्य पुत्रदर्शनामृतस्वादसुखभाजो बभूवुः । अमोघफला हि महामुनिजनसंवा । अहमपि खलु कदा समुपारूढगर्भभरालसामापाण्डुरमुखीमासन्नचन्द्रोदयामिव पौर्णमासीनिशां देवीं द्रक्ष्यामि । कदा मे तनयजन्ममहोत्सवानन्दनिर्भरो हरिष्यति पूर्णपात्रं परिजनः । कदा हारिद्रवसनधारिणी सुतसनाथोत्सङ्गा द्यौरिवोदितरविमण्डला सबालातपा मामानन्दयिष्यति देवी । कदा सर्वार्थधिपिञ्जरजटिलकेशो गोरोचनाचित्रितकण्ठसूत्रग्रन्थिरुत्तानशयो दशनशून्यस्सिताननः पुत्रको जनयिष्यति मे हृदयाह्लादम् । कदा गोरोचनाकपिलद्युतिरन्तःपुरिकाकरतलपरंपरासंचार्यमाणमूर्तिरशेषजनाभिनन्दितो भङ्गलप्रदीप इव मे शोकान्धकारमुन्मूलयिष्यति चक्षुषोः । कदा च क्षितितलरेणुधूसरो मण्डयिष्यति मम हृदयेन दृष्ट्या च सह परिभ्रमन्भवनाङ्गनम् । कदा केसरि-

\* This is a speech addressed by a king to his queen who was deeply grieved on account of her being childless.

किशोरक इव संजातजानुचङ्क्रमणारम्भः संचरिष्यतीतस्ततः  
स्फटिकमणिमयभित्त्यन्तरिस्तान्भवबभ्रुगशावकान्पुञ्जिघृक्षुः । क-  
दान्तःपूरिकानूपुरनिनादसंगतान्गृहकलहंसकानुसंरन्कक्षान्त-  
रप्रधावितः कुनकमेखलाघण्टिकारवानुसारिणीमायासयिष्यति  
धात्रीम् । कदा मातुश्चरणरागोपर्युक्तशेषेण पिण्डालक्तकरसेन  
कञ्चुकिनां बिडम्बयिष्यति मुखानि । कदा कुतूहललोललोचनो  
मणिकुट्टिमेष्वधोदत्तदंष्ट्रिरनुसरिष्यति स्खलद्रतिरात्मनः प्रति-  
विम्बानि । कदा नरेन्द्रसहस्रप्रसारितभुजयुगलाभिनन्द्यमानाग-  
मनो भूषणमणिमयूखलेखाकुलीक्रियमाणलोलदंष्ट्रिरास्थानस्थि-  
तस्य मम पुरः गर्यदिष्यति सभान्तरेषु । इत्येतानि चान्यानि म-  
नोरक्षशतानि चिन्तयतोऽन्तःसंतप्यमानस्य यान्ति रजन्यः । मा-  
मपि दहत्येवायमहर्निशमनल इवानपत्यतासमुद्भवः शोकः । शू-  
न्यमेव मे प्रतिभाति जगत् । अफलमिवाखिलं पश्यामि जीवितं  
राज्यं च । अप्रतिविधेये तु विधातरि किं करोमि । तन्मुष्मतां  
देवि शोकानुबन्धः । आधीयतां धैर्यं धर्मे च धीः । धर्मपरायणतां  
हि सदा समीपसंचारिण्यः कल्याणसंपदो भवन्ति । यः सदा  
धाय सलिलमादाय स्वयं करतलेनाभिनवपल्लवेनेव विकसति  
लतुल्यमाननमस्याः साश्रुलेखं ममार्ज ।

# I.—GENERAL GLOSSARY OF SANSKRIT WORDS

OCCURRING IN THE BOOK

अ.

- अकरुण *m. n. f.* (अ not, and क-रुणा *f.*) ruthless, one who has no compassion.
- अकिञ्चन *m. n. f.* (अ not, and किञ्चन *n.* something) he who has nothing, poor.
- अक्ष *m.* dice used in gambling.
- अक्षर *m. n. f.* one who knows (the secret of playing at) dice.
- अक्षत्रिय *m. n. f.* destitute of क्षत्रिय.
- अक्षनैपुण *m. n. f.* one who is possessed of skill in playing at dice.
- अक्षम *m. n. f.* unable.
- अक्षमाला *f.* (अक्ष *m.* a plant, or its seed, and माला *f.* wreath or a string) a rosary of अक्ष.
- अक्षरशः *adv.* literally.
- अक्षहृदय *n.* the secret of managing dice.
- अक्षि *n.* the eye.
- अक्षोभ्य *m. n. f.* not to be ruffled, not to be frightened, immoveable.
- अगद *m. n. f.* without disease, healthy.
- अगस्त्य *m.* the name of a sage.
- अगार *n.* a house.
- अग्रितप्त *m. n. f.* (अग्नि, and तप्त heated) heated by fire.

- अग्रिरथ *m.* fire-carriage, railway carriage.
- अग्रिष्टोम *m.* a kind of sacrifice.
- अग्रिष्टोत्र *n.* sacrifice to Fire.
- अङ्ग *m.* the lap.
- अङ्कित *m. n. f.* blamed, censured, found fault with.
- अङ्ग *n.* a limb.
- अङ्गन *n.* a courtyard, a place.
- अङ्गार *m. n.* burning charcoal.
- अचिन्त्य *m. n. f.* inconceivable, unimaginable.
- अज *m.* name of Raghu's son; *m. n. f.* unborn.
- अजस्र *m. n. f.* continuous, frequent.
- अजा *f.* a she-goat.
- अजीगर्त *m.* name of a Brâhmana.
- अञ्ज *7th conj. Parasm.* to anoint; with वि, to make manifest, or lay open.
- अञ्जन *n.* a black pigment, lamp-black.
- अञ्जलि *m.* the cavity formed by joining the hands.
- अण् *4th conj. Âtm.* to breathe, to live.
- अणु *m. n. f.* little; *m.* an atom, a small particle.
- अतिघोर *m. n. f.* (अति very, very much) very horrible or wicked.

अतिनिष्करण *m. n. f.* very pitiless  
 or cruel.  
 अतिनिष्फल *m. n. f.* very fruitless.  
 अतिप्रमाद *m.* a great error, great  
 carelessness.  
 अतुल *m. n. f.* incomparable.  
 अत्यर्थम् *adv.* exceedingly, great-  
 ly, very much.  
 अत्यराति *m.* name of a Ksha-  
 triya.  
 अत्यायत *adv.* or *m. n. f.* very  
 far, very long.  
 अद्भुत *m. n. f.* wonderful  
 अद्यत्न *m. n. f.* of to-day, be-  
 longing to this day.  
 अद्यप्रभृति *adv.* (अद्य to-day, and  
 प्रभृति from) from to-day, or  
 henceforward.  
 अधम *m. n. f.* low.  
 अधर *m. n. f. pron.* lower, low.  
 अधर्म *m.* a wicked action.  
 अधस्त *ind.* below, down.  
 अधिकार *m.* post, power, office,  
 fitness to perform any cere-  
 mony.  
 अधिज्यधन्वन् *m.* one whose bow  
 is strung.  
 अधिष्ठान *n.* a place.  
 अधीर *m. n. f.* not of a sound or  
 grave mind, little-minded,  
 impatient.  
 अध्वन् *m.* a road.  
 अध्वर्यु *m.* a sacrificial priest  
 whose duty it is to prepare  
 and throw the oblations into  
 the fire.  
 अन् *2nd conj. Parasm.* to breathe;  
 with प्र, to breathe, to live.

अनुबुद्ध *m.* an ox.  
 अनुष्ठान *n.* (अनुष्ठान *n.* doing,  
 execution), ~~not~~ doing, omis-  
 sion to do.  
 अनपत्यता *f.* (अपत्य *n.* a child)  
 childlessness.  
 अनपराधिन् *m. n. f.* guiltless.  
 अनय *m.* want of prudence.  
 अनर्ह *m. n. f.* not deserving  
 अनल *m.* fire.  
 अनवेक्षण *n.* not taking care.  
 अनागस्त *m. n. f.* innocent, not  
 guilty.  
 अनाथ *m. n. f.* helpless.  
 अनाद्यनन्त *m. n. f.* (अनादि with-  
 out beginning, and अनन्त with  
 out end) having neither begin-  
 ning nor end.  
 अनारम्भ *m.* not beginning.  
 अनाज्वोपेत *m. n. f.* (अन् *not*,  
 आर्जव *n.* straightness, straight  
 forwardness, उपेत *past part*  
*pass.* of इ with उप् accompanied)  
 not possessed of straight-  
 forwardness, one who is with-  
 out straightforwardness.  
 अनिग्रह *m.* (निग्रह *m.* restraint),  
 not restraining, want of re-  
 straint.  
 अनिल *m.* wind.  
 अनिशम् *adv.* frequently, con-  
 stantly, continuously.  
 अनिषण्ण *m. n. f.* not sitting.  
 अनीक *n.* an army.  
 अनीकस्थ *m. n. f.* (अनीक *n.*  
 स्था to stand) one in the army  
 a soldier.  
 अनुकम्पिन् *m. n. f.* compassionate



अनुचर *m.* an attendant, a servant.

अनुत्सेक *m.* humility.

अनुपहत *m.* uninterrupted.

अनुबन्ध *m.* continuance.

अनुमरण *n.* following in death, or dying after, as in the case of widows burning themselves with the dead bodies of their husbands.

अनुराग *m.* love, liking.

अनुरूप *m. n. f.* in accordance with.

अनुलेपन *n.* an ointment.

अनुविधेय *m. n. f.* to be followed, to be done accordingly.

अनुषक्त (अनु and सक्त *past pass. part.* of सञ्ज्) accompanied.

अनुष्ठान *n.* doing, executing.

अनुष्ठेय *pot. part.* of स्था with अनु, what is to be executed.

अनुच्य *pot. part.* of वच् with अनु, to be recited.

अन्त *m.* end, destruction.

अन्तःपुरिका *f.* an inmate of the seraglio, a woman.

अन्तक *m.* the god of death.

अन्तगमन *n.* going to the end.

अन्ततः *adv.* at last.

अन्तर *n.* difference.

अन्तरित *m. n. f.* separated from.

अन्य *pron. m. n. f.* another.

अन्यथा *adv.* otherwise.

अन्येषु: *adv.* on another day.

अन्वाह (आह and अनु) he recites, repeats.

अन्वित *past part. pass. of इ with अनु*, followed, accompanied with, full of.

अन्विष्यत् (*pres. part.* of इष् 4th *conj.* Parasm. with अनु) searching.

अप् *f.* water (used in the plur.)

अपचिति *f.* worship.

अपध्य *n.* any unwholesome or wrong thing.

अपयशम् *n.* infamy.

अपर *m. n. f. pron.* other, another.

अपराधसहस्र *n.* (सहस्र *n.* a thousand) a thousand of faults.

अपेराम्बुनिधि *m.* (अपर other, i.e., western and अम्बुनिधि ocean) the western ocean.

अपवित्र *m. n. f.* unsacred, sinful.

अपेक्षित *n. past pass. part.* of ईक्ष् with अप, what is desired.

अप्रणय *m.* want of tenderness.

अप्रतिवियेय *m. n. f.* irremediable, uncontrollable.

अप्रतिहत *m. n. f.* unchecked, irresistible.

अप्रमत्त *m. n. f.* (अ and प्रमत्त careless) not careless, careful.

अप्रवृत्त *m.* one who does not speak or teach.

अद्भज *n.* a lotus.

अद्भ *m.* year.

अभाजन *n.* not a receptacle, something not destined for a particular purpose.

अभिगीत *past part. pass. of गे 1st conj. Parasm. with अभि*, sung.

अभिचैयम् *adv.* (from चैय *m.* the king of Chedi, who was

Krishna's enemy) towards Chaidya.  
**अभिताप** *m.* violent heat.  
**अभिनव** *m.n.f.* new, fresh, tender.  
**अभिमन्यु** *m.* son of Arjuna.  
**अभिमुख** *m. n. f.* facing.  
**अभियुक्त** *m. n. f.* of great merit or desert.  
**अभिषेचनीय** *m.* a particular ceremony performed in the Rājāsūya sacrifice, of the day on which it is performed.  
**अभिसंधा** *f.* promise, determination.  
**अभिहित** *past part. pass.* of धा *with* अभि, spoken to.  
**अभ्यागत** *past part.* of गम् *with* अभि and आ, come, arrived ; *m.* a (male) guest.  
**अम्** *1st conj. Parasm.* to move.  
**अमावास्या** *f.* the thirtieth day of the month, the day of the new moon.  
**अमित्र** *m.* an enemy.  
**अमुत्र** *adv.* in the next world.  
**अमृत** *n.* the beverage of gods, nectar.  
**अमोघ** *m. n. f.* fruitful, real.  
**अम्भस्** *n.* water.  
**अम्भोजिनी** *f.* lotus plant.  
**अय्** *1st conj. Ātm. with* उद्, to rise.  
**अयम्** *n.* iron.  
**अरण्यवास** *m.* (अरण्य *n.* forest, and वास *m.* dwelling) forest-residence.  
**अरिली** *f.* the wife of an enemy.

**अरुण** *m.* the charioteer of the sun.  
**अरुस्** *m. n.* a sore or wound.  
**अर्घ्यसत्कार** *m.* (सत्कार *m.* hospitality) hospitality done by means of अर्घ्य, i. e., the materials for worshipping or -honouring a guest.  
**अर्थ** *10th conj. Ātm.* to beg ; *with* प्र, to request.  
**अर्थ** *m.* meaning, true sense, object of desire.  
**अर्थसंशय** *m.* (संशय *m.* doubt, danger) danger to wealth.  
**अर्थापय** *denom. Parasm. and Ātm.* to explain.  
**अर्थिन्** *m.* a suppliant, a beggar. *m. n. f.*  
**अर्ह** *1st and 10th conj.* to afflict, to torment.  
**अर्धकोटी** *f.* (अर्ध *n.* half, कोटी *f.* ten millions) five millions.  
**अर्यमन्** *m.* a deity, one of the dead forefathers.  
**अर्वन्** *m.* a horse.  
**अर्ह** *1st conj. Parasm. and 10th conj.* to deserve.  
**अलक्ष्मी** *f.* bad luck, poverty.  
**अलस** *m. n. f.* dull, heavy, slow.  
**अलाभ** *m.* loss.  
**अलोभ** *m.* contentment, absence of greed.  
**अल्प** *m. n. f.* little, few ; अनल्प *m. n. f.* many, much.  
**अल्पविषया** *f.* whose range is small, not comprehensive.  
**अवज्ञात** *past part. pass.* of ज्ञा *with* अर्ध, despised, disregarded, disobeyed.

अवदात *m. n. f.* beautiful, white, pure, meritorious, virtuous.  
 अवर *m. n. f.* ~~person~~ hinder, posterior, inferior.  
 अवलम्बमान *pres. Part. Act.* of लम्ब् with अव, hanging.  
 अवलेप *m.* pride.  
 अवश *m. n. f.* being in the power of another, dependent, helpless. [necessarily].  
 अवश्यम् *adv.* certainly, inevitably.  
 अवस्थान *n.* residence.  
 अवहित (*past part.* of धा with अव) attentive.  
 अवाच् *m. n. f.* southern.  
 अविघ्न *m. n. f.* without obstacle.  
 अविनाशिन *m. n. f.* imperishable, undergoing no transformation.  
 अविलम्बितम् *adv.* without delay.  
 अव्यय *m. n. f.* immutable.  
 अश् 5th conj. *Ātm.* to get, to enjoy, to pervade; with वि, to pervade.  
 अश् 9th conj. *Parasm.* to eat.  
 अशक्त *m. n. f.* weak, unable.  
 अशन *n.* eating.  
 अशना *f.* hunger.  
 अशोक *m.* name of a kind of tree.  
 अश्वतर *m.* a mule.  
 अश्वमेध *m.* the sacrifice of a horse.  
 अश्वहृदय *n.* the secret of managing horses.  
 अश्विन् *m.* (used in the dual) the twin celestial physicians so called.  
 अष्टावक्र *m.* name of a person.  
 अस 4th conj. with निर, to repeal, to abolish.  
 अस 2nd conj. *Parasm.* to be.

असंशयम् *adv.* undoubtedly.  
 असत्तत्त्वसेवा *f.* (सत् *m. n. f.* good सेवा *f.* service) service of a person who is not good, service done to a bad or wicked person.  
 असन् *n.* blood. [person].  
 असह्य *m. n. f.* *pot. part.* of सह् with अ, insufferable.  
 अमार *m. n. f.* (सार *m.* essence) unsubstantial, unprofitable, useless.  
 असिधारा *f.* (धार *f.* edge) the edge of a sword.  
 असिधाराव्रत *n.* a vow as severe as that of lying on the edge of a sword.  
 अस्तु *n.* vital breath, life (in this sense it is used in the plural, the vital breaths being five in number). [death].  
 असुभङ्ग *m.* destruction of life.  
 अमृयय *den.* to wish ill to, to be a malice to.  
 अमृच् *n.* blood.  
 अस्त *m.* sunset.  
 अस्तगिरि *m.* the western mountain, on which the sun, moon, and stars are supposed to set.  
 अस्थि *n.* a bone.  
 अहन् *n.* a day.  
 अहरहः *ind.* every day.  
 अहर्निशम् *adv.* day and night.  
 अहर्निशम् *n. coll. diandra,* day and night.  
 अहि *m.* a snake.  
 अहोरात्र *m.* day and night.  
 अङ्गाय *ind. adv.* instantly, soon, speedily.

## आ.

आ a particle showing up to.

आकार *m.* form.

आकाशवायु *m.* the wind in the sky.

आक्षेप *m.* reproach, slander.

आह्वया *f.* name.

आगामिन् *m. n. f.* coming.

आङ्गिरस *m.* a descendant of अङ्गिरस्.

आचरित *m. n. f.* followed, practised; *n.* practice, act.

आचार्य *m.* a religious teacher who invests the student with the sacred thread, and instructs him in the Vedas.

आजि *m. f.* a fight, a battle.

आज्ञप्त *past part. pass.* commanded.

आत्त *m. n. f.* from आ and दत्त *past part. pass.* of दा to give, taken away.

आत्मघातक *m. n.* (आत्मन् self, and घातक destroyer) self-destroyer, one who ruins himself.

आत्मघातिन् *m. n. f.* one who commits suicide.

आत्मदमन *n.* self-restraint.

आत्मभाज *m.* one possessed of a soul, a man.

आत्मरुचित *m. n. f.* liked by one-self.

आत्महित *n.* (आत्मन् self, and हित good) one's own good. [own.

आत्मीय *m. n. f.* intimate, one's

आदर *m.* attention, regard.

आदिहेतु *m.* the first cause.

आनन *n.* the mouth.

आनीत *past part. pass.* of नी with आ, brought.

आन्तर *m. n. f.* internal.

आप् *5th conj. Parasm.* to obtain; with अव, to attain.

आपराह्निक *m. n. f.* belonging to the latter part of the day.

आपाण्डुर *m. n. f.* slightly pale.

आप्त *m.* a friend, a well-wisher;

आप्रीत *m. n. f.* consecrated by repeating certain verses called आप्री.

आमिष *m. n.* flesh, bait.

आमोद *m.* fragrant smell, perfume.

आयत्त *m. n. f.* dependent on, in the power of.

आयस्य *m.* name of a Rishi.

आयुष्काम *m.* one wishing to live a long life.

आयुस् *n.* life.

आराधना *f.* worship.

आराधित *m. n. f.* pleased, propitiated.

आरूढ *past part.* of रह् with आ, ascended.

आर्त *m. n. f.* troubled, distressed.

आर्द्र *m. n. f.* wet.

आर्द्रा *f.* the sixth lunar mansion.

आलवाल *n.* a basin for water round the root of a tree.

आलाप *m.* a talk.

आली *f.* a line or row.

आविक्षित *m.* the son of अविक्षित.

आवृत *past part. pass.* of वृ with आ, filled, covered.

आशा *f.* hope.

आशिस् *f.* a blessing.

आशीविष *m.* a snake.

आस 2nd conj. *Ātm.* to sit; *with* अग्नि, to sit; *with* उप, to adore, to worship; *with* सत्रं to hold a sacrificial session, to perform a succession of sacrifices.

आसन् *n.* the mouth.

आसन्नमरण *m. n.f.* (आसन्न *m. n.* *f.* near, and मरण *n.* death) one whose death is near, about to die.

आसाद्य *m. n. f.* obtainable.

आसीन *m. n.f.* sitting, *pres. part.* of आस.

आस्थान *n.* a hall of audience, an assembly room.

अस्य *n.* the mouth.

आस्वाद *m.* taste, tasting.

आहव *m.* battle.

आहुति *f.* sacrificial oblation.

इः

इ 2nd conj. *Parasm.* to go; *with* अभि, to go towards; *with* अव, to know; *with* आ, to come; *with* उद्, to rise, to flourish, *with* निर्, to set out; *with* परि, to transform oneself, to circumambulate; *with* व्यति, to pass away; *with* वि and अप, to separate; *with* शरणम् and उप, to submit; *with* सम्, to unite, to come together.

इ 1st conj. *Parasm.* *with* उद्, to rise. [study.]

इ *with* अग्नि 2nd conj. *Ātm.* to इस्वाकु *m.* the progenitor of the solar race of kings.

इच्छु *m. n. f.* wishing, wisher.

इतस्ततः *adv.* to and fro.

इतिकर्तव्यता *f.* method or the way of doing anything.

इन्द्रादि (इन्द्र and आदि beginning, Indra at the head) Indra and others.

इन्द्रिय *n.* vigour (of limbs).

इन्द्रियसौष्टव *n.* (इन्द्रिय *n.* limb or sense, and सौष्टव *n.* beauty, goodness) handsome make, healthy or sound frame.

इन्द्रियाथोपसेवन *n.* (अर्थ *m.* object, उपसेवन *n.* resorting to, enjoyment) enjoyment of the objects of the senses, sensual enjoyment.

इन्दुमती *f.* the name of a lady.

इन्ध 7th conj. *Ātm.* to kindle.

इष्टद *m. n. f.* giving what is desired.

इष्टदेवता *f.* tutelary (desired) deity.

ईः

ई 4th conj. *Ātm.* *with* उद्, to rise, to rise up.

ईक्ष् *with* प्रति, to see, to care.

ईइ 2nd conj. *Ātm.* and 10th conj. to praise.

ईदृश *m. n. f.* such.

ईर् 1st conj. *Parasm.* and 10th conj. *with* उद्, to utter, to speak [of, to rule.]

ईश 2nd conj. *Ātm.* to be master

ईश्वर *m.* ruler. [to aim.]

ईह 1st conj. *Ātm.* to endeavour,

उः

उ a particle.

उत् 1st conj. *Parasm.* to go.

उग्र *m. n. f.* raging, severe.

- उग्रम् *adv.* mightily, powerfully, formidably.
- उच्चैः *ind. adv.* loudly, aloud!
- उज्झ् *6th conj. Parasm.* to throw.
- उडुप *m. n.* a raft, a canoe.
- उत्तम *m. n. f.* best.
- उत्तमफलक *m. n. f.* (उत्तम *m. n. f.* good, excellent, फल *n.* fruit, and क *suf.*) of good fruit or result.
- उत्तर *m. n. f. pron.* over, upper, after, subsequent.
- उत्तरकुरवः *m. plur.* name of a country beyond the Himâlayas (probably the original seat of the Âryas).
- उत्तरा *f.* daughter of a king named Virâta.
- उत्तरीय *n.* an upper garment.
- उत्तान *m. n. f.* with the back downwards, lying on the back.
- उत्पथास्थित *m. n. f.* (उत्पथ *m.* a wrong path, आस्थित *past part.* of स्था *with* आ), one who has taken to a wrong path.
- उत्पन्न *m. n. f.* born.
- उत्पल *n.* a lotus flower.
- उत्सङ्ग *m.* lap.
- उत्सृष्ट *past part. pass.* of सृज् *with* उद्, let go, discharged.
- उदच् *m. n. f.* northern.
- उदन् *n.* water.
- उदर *n.* dropsy, stomach.
- उदरंभरि *m. n. f.* (उदर *n.* stomach and भृ *to fill*) one who fills his belly or stomach, selfishly greedy.
- उदार *m. n. f.* noble, generous.
- उदुम्बर *m.* name of a tree; *n.* its fruit.
- उद्गम *m.* source, springing up.
- उद्गातृ *m.* a sacrificial priest whose duty it is to sing Sâmas or verses from the Sâma Veda.
- उद्दामवृत्ति *m. n. f.* of a wild disposition, inordinate, excessive.
- उद्दालक *m.* name of a person.
- उद्धत *m. n. f.* haughty.
- उद्धतम् *past part.* of हन् *with* उद् used as an *adv.* carelessly, tumultuously.
- उद्भूतविस्मय *m. n. f.* (उद्भूत *past part.* of भू *with* उद् to rise, to be produced) one in whom wonder or amazement has been born.
- उद्यमभृन् *m. n. f.* one who is industrious.
- उन्नति *f.* loftiness, magnanimity.
- उन्माद *m.* joy, bloom.
- उपकण्ठ *n.* space near a town or village, or its boundary.
- उपकार *m.* a benevolent action, doing good to another.
- उपकारिन् *m. n. f.* benevolent.
- उपकृति *f.* doing good to others.
- उपचय *m.* store, storing, gathering.
- उपचित *past pass. part.* of वि *with* अप, collected.
- उपजनित *past part. pass.* of the causal of जन् *with* उप, produced.
- उपनायन { *n.* the ceremony of  
• the investiture with  
उपनयन { the sacred thread.

उपभोग *m.* enjoyment.

उपयुक्त *m. n. f.* used.

उपरत *m. n. f.* dead, deceased, ceased.

उपरि *adv.* above.

उपरिवन *m. n. f.* what is above.

उपशम *m.* satisfaction.

उपाकृत *m. n. f.* brought.

उपायन *n.* a present.

उपालभ्य *m. n. f.* blameable, deserving reproach.

उपेत *past pass. part.* of इ *with* उप. united with, possessing.

उभ *pron.* both.

उभय *pron. m. n. f.* belonging to both sides.

उर्वी *f.* the earth.

उरुषी *t* name of a serpent-damself, for some time a wife of Arjuna.

उशनस् *m.* name of the preceptor of the *Asuras*.

उष् 1st *conj. Parasm.* to burn.

उरम् *f.* the dawn, the goddess of dawn.

उष्णम् *adv.* hotly.

उत्पलम् *m.* the sun.

उष्णम् *m.* warmth, heat.

## ऊ.

ऊर्जित *m. n. f.* lofty, excellent, fit, stout.

ऊर्ध्व *m. n. f.* erect, upper.

## क.

क 1st *conj. Parasm.* to go.

करु *m. n. f.* simple, straight, plain.

करुण *n.* debt.

कत्विज *m.* a sacrificial priest.

कमुक्षिन् *m.* a name of Indra.

## ए.

एकमनस् *m. n. f.* of one mind.

एकरात्रि *n.* one night.

एकाकिन् *m. n. f.* alone, solitary.

एकान्त *m. n. f.* invariable

एकान्तगुण *m. n. f.* one whose property is certain, of an unvarying virtue.

एकान्ततः *adv.* invariably.

एकैक *pron. m. n. f.* one by one, each one.

एतादृश *m. n. f.* of this kind.

एनम् *n.*

## ऐ.

ऐश्वर्य *m.* a descendant of Ikshvāku.

ऐन्द्र *m. n. f.* belonging to Indra.

ऐन्द्र्य *m.* son of Hūshā.

## औ.

औषध *n.* a medicine.

## क.

कक्षा *f.* a room, an apartment.

कङ्कण *n.* a bracelet.

कच *m.* the hair.

कट *m.* a mat.

कण्व *m.* name of a Rishi.

कनिचिन् *pron.* several.

कनक *n.* gold.

कन्यका *f.* daughter, a girl.

कपाल *m. n.* head, skull.

कपिल *m. n. f.* yellowish brown.

कम् 10th *conj. Ātm.* to love.

करणीय *n.* what is to be done, work to be got through, a

करिन् *m.* an elephant. [duty.

करुण *m. n. f.* doleful, lamentable.

करुणापर *m. n. f.* merciful.

कर्कोटक *m.* name of a serpent.

कर्ण *m.* proper name.

कर्मपथ *m.* (कर्मन् action, and पथिन् a way) way of action, *i. e.*, the performance of religious ceremonies, &c., as a way to eternal bliss.

कलत्र *n.* wife.

कलह *m.* a quarrel. [goose.

कलहंसक *m.* a kind of duck or

कला *f.* an art.

कलाप *m.* a bundle, a collection.

कलि *n.* the Kali age, *i. e.*, the age in which the world at present is, being the last and the most sinful of the four ages, the principle of evil.

कलिङ्ग *m.* name of a country (in the plur.)

कल्पान्त *m.* (कल्प *m.* duration of the world and अन्त *m.* the end) the end of the duration of the world.

कल्पित *past part. pass.* of the causal of कृप्, planned, invented.

कवच *m.* name of a person.

कविता *f.* learning, poetry.

कष्ट *m. n. f.* distressed.

कष्टं कष्टम् *adv.* woe !

कस् with वि 1st conj. *Parasm.* to blow out as a flower, to open.

काकुत्स्थ *m.* a male descendant of Kakutstha, Râma.

कात्यायन *m.* name of a great Grammarian.

कादम्बरी *f.* name of a damsel.

कानन *n.* a forest, a grove.

काम *m.* desire.

कामदुह *m. n. f.* one fulfilling any wish.

कामप्रि *m.* one whose desires are fulfilled.

काय *m.* body

कारय *caus.* of कृ to cause any thing to be done.

कार्तिक्येकादशी *f.* (कार्तिकी *f.* belonging to the month of Kâr-tika, and एकादशी *f.* eleventh) the eleventh day of Kâr-tika.

कार्पण्य *n.* meanness.

कार्ष्णिक *n.* a bow ; with अधिज्य *m. n. f.* one who has his bow strung.

कार्य *m. n. f.* deserving or fit to be done, business, work.

कार्यकर *m. n. f.* one who does some business (for another).

कार्यदयाकुल *m. n. f.* distracted by having two things to do at one time.

कालेय *m.* name of certain giants.

काव्य *n.* a poem.

काश *m. n.* a kind of white flower.

काष्ठलोष्टसम *m. n. f.* (काष्ठ *n.* wood, लोष्ट *m. and n.* a lump of earth, and सम like) like wood and a lump of earth.

काहल *m.* a sound.

किंनर *m.* a certain class of demigods.

किञ्चित् what sort of a thing ?

कितव *m.* a rogue, a dishonest person, a swindler.

कियत् *m. n. f.* how much.



किरण *m.* a ray of light.  
 किशोरक *m.* a cub (as of a lion).  
 कीर्ति *f.* fame.  
 कीर्तित *with परि* (from कृत् 10th conj. to tell) enumerated.  
 कीर्मारि *m.* name of a giant.  
 कु (as prefixed to nouns) bad, censurable.  
 कुकुर *m.* a dog.  
 कुटुम्बक *n.* family.  
 कुट्टिम *m. n.* a paved floor, a pavement; मणिकुट्टिम 'a pavement of crystals.  
 कुडव *m.* a measure of corn.  
 कुण्डल *n.* an ear-ornament.  
 कुण्डिनपुर *n.* name of a city, the capital of the Vidarbhas or Betars.  
 कुतूहल *n.* wonder, curiosity.  
 कुमारक *m.* a young boy.  
 कुमुद *n.* a night lotus.  
 कुम्भ *m.* the frontal globe on the upper part of the forehead of an elephant.  
 कुम्भकर्ण *m.* name of a brother of Ravana.  
 कुरुक्षेत्र *n.* name of a place where the Kurus fought.  
 कुल *n.* a family.  
 कुलज *m. n. f.* (कुल *n.* family, and ज from जन्, to be produced) born in a family, of the race of.  
 कुश *m.* and लव *m.* sons of Râma.  
 कुसुमपुर *n.* name of a town.  
 कुल *n.* bank.  
 कृ 8th conj. *Parasm.* and *Âtm.* to do; *with अङ्गी*, to betake

oneself to, to accept; *with अघि*, to aim at; *अधिकृत्य* having aimed at, i.e., referring to; *with अप* and *आ*, to remove; *with अलम्*, to adorn; *with आविस्*, to lay bare, to open; *with उप*, to do good; *with तिरस्*, to despise, *with नमस्*, to bow to, *with नि*, to injure, to wrong, *with निस्* and *आ*, to repudiate, to give up, to forsake; *with प्रति*, to retaliate, to resist; *with वशी*, to conquer.  
 कृ 5th conj. *Parasm.* and *Âtm.* to kill.  
 कृच्छ्रत्रय *n.* (कृच्छ्र *n.* a penance, and त्रय three) three penances.  
 कृत् 6th conj. *Parasm.* to cut.  
 कृत } *n.* the first and best or  
 कृतयुग } the golden age of the world.  
 कृतिका *f.* adopted (daughter).  
 कृतिन् *m. n. f.* one who has accomplished his purposes, good, virtuous.  
 कृते *ind.* for, on account of.  
 कृत्स्न *m. n. f.* whole.  
 कृपण *m. n. f.* mean, miserly, little-minded.  
 कृपानिधि *m.* (कृपा *f.* mercy and निधि *m.* store) store of mercy, one very merciful.  
 कृपाढु *m. n. f.* kind.  
 कृश *m. n. f.* weak, thin.  
 कृ 1st conj. *Parasm.* to draw; *with वि* and *प्र*, to make worse, to reduce.  
 कृषि *f.* husbandry.

- कृष्ण *m.* the eighth incarnation of Vishnu.  
 कृष्णपक्ष *m.* the dark half of the lunar month.  
 कृष्णवर्मन् *m.* the name of a person.  
 कृष्णमार *m.* an antelope.  
 कृष्णमाहाय्य *n.* help of Krishna.  
 कृ 6th conj. *Parasm.* to strew ;  
 with वि, to scatter.  
 कृ 9th conj. *Parasm.* and *Ātm.*  
 to kill, to destroy.  
 कृ 10th conj. to celebrate, to praise, to glorify.  
 केयूर *m.* an ornament worn above the elbow.  
 केश *m.* a hair.  
 केसरिन् *m.* a lion.  
 केतव *n.* fraud, deceit.  
 कोटि *f.* a crore.  
 कोप *m.* anger, resentment.  
 कोशागार *n.* a store-house, a treasure-house.  
 कौमारक *n.* boyhood.  
 क्रन्दित *past part.* (used as a substantive) *n.* a cry.  
 क्रम् 1st conj. *Parasm.* & 4th conj. *Parasm.* to walk, to step; *Ātm.* to operate, to have effect; with अति, to step or go beyond, to part from, to cross, to transgress; with आ, to approach, to step or tread upon, to rise, rise up.  
 क्री 9th conj. *Parasm.* and *Ātm.* to buy; with निम्, to buy off, to redeem, to ransom; with वि, *Ātm.* to sell.  
 क्रीडाशैल *m.* (क्रीडा *f.* amuse-

- ment, diversion, शैल *m.* a mountain) a pleasure mountain or embankment.  
 क्रुध 4th conj. *Parasm.* to be enraged; with अभि and सम्, to be angry with.  
 क्रुष 1st conj. *Parasm.* with वि, to cry out.  
 क्रम् *Parasm.* to be or become fatigued, to be exhausted, to be depressed.  
 क्रान्त *past part.* of क्रम्, fatigued, exhausted, languishing.  
 क्रिद् 4th conj. *Parasm.* to be or become wet or damp.  
 क्रिन्द् 1st conj. *Parasm.* to lament.  
 क्रिश् 9th conj. *Parasm.* to torture, to give pain to.  
 क्रीच *m. n.* neuter, impotent.  
 कथ 1st conj. *Parasm.* with उद्, to boil. [wound.  
 क्षण, क्षिण 8th conj. *Parasm.* to  
 क्षणध्वंसिन् *m. n. f.* (क्षय *m.* a moment, ध्वंसिन् *perishing*) perishing in a moment.  
 क्षणिकत्वं *n.* momentariness.  
 क्षत *past part. pass.* of क्षण, wounded.  
 क्षम् 4th conj. *Parasm.* to forgive.  
 क्षमिन् *m. n. f.* patient, forbearing.  
 क्षय *m.* destruction, ruin, decrease.  
 क्षिति *f.* the earth, the ground.  
 क्षितीश *m.* (क्षिति *f.* the earth) lord of the earth, a king.  
 क्षीर *n.* milk.  
 क्षुद् 7th conj. *Parasm.* and *Ātm.* to pound, to reduce to powder or dust.

क्षुद्र *m. n. f.* small, mean.

क्षुभ् 9th conj. *Parasm.* to agitate.

क्षेत्रदेवता *f.* (क्षेत्र *n.* a field, देवता *f.* a deity) the deity of a field.

क्ष्वे 1st conj. *Parasm.* to pine or waste away.

## ख

ख *n.* the cavities of the human body, as mouth, nose, &c.

खङ्गकृष्ट *m. n. f.* (खङ्ग *m.* a sword) one who has drawn out his sword.

खलभुजङ्ग *m.* (खल *m.* a villain, भुजङ्ग *m.* a serpent) a serpent in the form of a villain.

खलु *ind.* verily.

खीदिर *m. n. f.* of a tree named खदिर.

खिद् 7th conj. *Ātm.* and 4th conj. *Ātm.*, and 6th conj. *Parasm.* to be distressed, to be displeased or offended.

ख्या 2nd conj. *Parasm.* to tell.

## ग

गगनमध्य *m. n.* (गगन *n.* the sky, मध्य *m. n.* the middle) the middle of the sky.

गजघटाशत *n.* (घटा *f.* an array, a host, शत *n.* a hundred) a hundred arrays or hosts of elephants.

गजपुंगव *m.* the best of elephants.

गण्डकी *f.* name of a river; गण्डकी-तीर *n.* a bank of the Gandakī.

गण्डस्थल *n.* temples of an elephant.

गतजीवित *m. n. f.* dead.

गति *f.* walk, gait, resource, refuge.

गद् 1st conj. *Parasm.* to speak.

गदा *f.* a mace.

गन्तुकाम *m. n. f.* desirous to go.

गन्धर्वकन्या *f.* the daughter of a Gandharva.

गभीर *m. n. f.* deep, grave.

गम् *with अभि*, to attack; *with प्रति* and *उद्*, to advance towards.

गरुड *m.* an eagle, the bird of that species used by Vishnu as his car.

गरुडाज्ञा *f.* order or command of Garuḍa, the enemy of the serpent-race.

गर्भे *m.* fetus, embryo.

गर्भाष्टम *m. n. f.* (गर्भे *m.* conception, and अष्टम eighth) eighth from conception

गर्ह 1st conj. *Parasm.* and 10th conj. to think meanly of, to

गल *m.* the throat. [spurn.

गलित *past part.* of गल्, dropped.

गहन *m. n. f.* impassable, impenetrable; *n.* a wood, a thicket.

गाण्डीव *n.* the name of Arjuna's bow.

गात्र *n.* limb, body.

गायोदक *n.* (गाय *m. n. f.* shallow, and उदक *n.* water) shallow water.

गान्धर्व *m.* a particular form of marriage in which the only thing essential is the mutual consent of the bridegroom and the bride.

गार्हपत्य *m.* a sacred fire kept perpetually by a householder, household duties.

गिरि *f.* speech.

गुण *m.* efficacy, advantage.

गुप् 1st conj. *Parasm.* to protect.

गुप्ति *f.* secrecy, protection.

गुरुता *f.* greatness, grandeur, majesty.

गुर्वी *fem.* of गुरु, great, bulky.

गुल्मपाल *m.* (गुल्म *m.* a fort) protector or keeper of a fort.

गुह् 1st conj. *Parasm.* and *Ātm.* to conceal.

गृह् 4th conj. *Parasm.* to be greedy for, to covet.

गृह् 1st conj. *Ātm.* to think meanly of, to spurn.

गृहदेवता *f.* family deity.

गृहमेधिन् *m.* the householder who performs domestic rites.

गृ 6th conj. *Parasm.* to swallow; with सम् *Ātm.* to promise.

गृ 9th conj. *Parasm.* with सम्, to speak.

गो *m.* a bull; *f.* a cow, speech, the earth.

गोचर *m.* reach, scope.

गोमती *f.* name of a river.

गोरोचना *f.* a bright yellow pigment. [together.

ग्रन्थ 9th conj. *Parasm.* to put

ग्रन्थि *m.* a knot.

ग्रह् (गृह्) 9th conj. *Parasm.* and *Ātm.* to take; with अनु, to receive in a friendly manner, to favour; with नि, to curb; with वि, to be at war with; with सम्, to store.

ग्रामणी *m.* the leader or headman of a village.

ग्रावन् *m.* a stone.

ग्ले 1st conj. *Parasm.* to become exhausted.

ग्लौ *m.* the moon.

घ.

घण्टिका *f.* a small bell.

घर्म *m.* heat.

घर्मज *m. n. f.* (घर्म *m.* heat) produced or caused by heat.

घस् 1st conj. *Parasm.* to eat.

घोर *m. n. f.* horrible.

घ्रा 1st conj. *Parasm.* with उप, to smell.

च.

चकास् 2nd conj. *Parasm.* to shine

चक्रवदति *m. n. f.* (चक्रवत् like a wheel) one whose movement is like that of a wheel, ever-revolving.

चक्ष् 2nd conj. *Ātm.* to speak, with आ, to tell; with वि and आ, to explain.

चङ्मण *n.* moving.

चण्डकौशिक *m.* name of a sage

चत्वारि: numer. nom. plur. four.

चन्दन *m. n.* sandal wood.

चन्दनमञ्जरी *f.* (चन्दन *m.* a sandal tree, मञ्जरी *f.* a blossom a flower-stalk, a sprout), a blossom, &c., of the sandal tree.

चन्द्रगुप्त *m.* name of a king.

चन्द्रापीड *m.* name of a prince.

चम् 1st conj. *Parasm.* to lick up, to drink; with आ, to take in a little water into the mouth and drink it as a religious ceremony.

चम्पकपुष्परेणु *m.* (चम्पक *m.* a kind of tree, with fragrant flowers, रेणु *m.* pollen) the pollen in the flowers of *champakus*.

चम्पकवन *n.* a collection or grove of *champak* trees.

चर 1st conj. *Parasm.* to go, to stalk abroad.

चरणराग *m.* dyeing the feet, the dye of the feet.

चरम *m. n. f.* last.

चरित *past part. pass.* of चर, practised or done.

चर्चित *past part. pass.* of चर्व, besmeared.

चर्मचक्षुस् *n.* (चर्मन् *n.* hide, skin, and चक्षुस् *n.* the eye), the physical eye

चर with प्र and वि, to remove, move aside.

चारु *m. n.* a pleasing discourse.

चाणक्य *m.* name of a person.

चाण्डाल *m.* a pariah, an outcast.

चारणस्तुत *m. n. f.* (चारण *m.* a bard) praised by bards.

चारुदत्त *m.* name of a person.

चारुसर्वाङ्गी *f.* (चारु beautiful, सर्वाङ्ग all limbs) having all limbs beautiful.

चार्वङ्गी *f.* a beautiful woman, a belle.

चि 5th conj. *Parasm.* and *Ātm.* to collect; with उप, to grow fat; with निस्, to determine, to conclude; with वि, to search, to seek, to look for; with सम्, to hoard.

चित् 10th conj. *Ātm.* to have life or motion.

चित्रवने *n.* name of a forest.

चित्रालाप *m.* (चित्र diversified, and आलाप *m.* conversation) conversation on diverse subjects.

चित्रित *m. n.* variegated, adorned.

चिरप्रवृत्त *m. n. f.* having long been in practice.

चिराद् *adv.* after a long time.

चूत *m.* a mango tree; *n.* its flower.

चूर्ण *m. n.* dust, powder; चूर्णवत् like dust, to dust.

चेत् *ind. if.*

चेतस् *n.* the heart, intellect, mind.

चैत्र *m.* the first month of the Hindu year.

चैत्ररथ *m.* the country or region of the Gandharvas.

## छ.

छद् 10th conj. with प्र, to conceal anything.

छन्दस् *n.* a metre.

छल *n.* fraud.

छादन *n.* covering.

छिद् 10th conj. and 7th conj. *Parasm.* and *Ātm.* to cut, to cut off, to divide.

## ज.

जक्ष् 2nd conj. *Parasm.* to eat.

जगदात्मन् *m.* (जगत् *n.* the world, and आत्मन् *m.* soul) Soul of the world.

जगन्नाथ *m.* (जगत् *n.* the universe, and नाथ *m.* lord) the Lord of the universe.

जगन्नायक *m.* (जगत् *n.* the universe, नायक *m.* the lord) the Lord of the universe.

जघनार्ध *n.* (जघन *n.* the hip, the, hinder part of anything, and अर्ध half) the latter or hinder part.

जङ्घा *f.* the thigh.

जटा *f.* matted hair.

जटिल *m. n. f.* besmeared with, mixed with.

जड *m. n. f.* inanimate.

जन् *with सम्,* to be born, to flourish.

जनमेजय *m.* the name of the son of Parikshit, grandson of Arjuna.

जनय *causal* of जन्, to cause, to bring about ; जनयितुम् *Inf.*

जनार्दन *m.* a name of Krishna.

जन्तु *m.* a creature.

जन्मभाज् *m. n. f.* one who is born; *m.* a man.

जन्मान्तर *n.* (अन्यज्जन्म जन्मान्तरम्) another birth.

जप् 1st conj. *Parasm.* to pronounce in a low voice, to mutter (as prayers). [shasa.

जम्बुमालिन् *m.* name of a Rāk-

जय *m.* victory, triumph.

जयावह *m. n. f.* that which brings victory. [awake.

जागृ 2nd conj. *Parasm.* to be जाह्नव *n.* dullness.

जात *n.* a collection.

जातकर्मन् *n.* birth-ceremony.

जातवेदस् *m.* fire.

जानंतपि *m.* son of Janāntapa.

जानु *n.* the knee.

जाया *f.* wife, woman.

जाह्नवी *f.* the Ganges.

जीवन *n.* livelihood.

जीवनाशा *f.* (जीवन *n.* living, life, आशा *f.* hope, desire) desire for living.

जीवलोक *m.* the world of living beings, this world.

जीवित *n.* life.

जीवितलव्यूकृत *m. n. f.* disgraced or degraded by life or by continuing to live.

जृम्भ् *with सम्* and जृह् 1st conj. *Átm.*, to endeavour, to attempt, to accomplish.

जू 1st, 4th, and 9th conj. *Parasm.* and 10th conj. to grow old, to waste away, to wear out.

जैन *m.* follower of Jina, a person belonging to the Jaina sect.

ज्ञा (जा) 9th conj. *Parasm.* and *Átm.* to know ; *with अनु,* to permit ; *with अभि,* to recognize.

ज्ञानमार्ग *m.* (ज्ञान *n.* knowledge, मार्ग *m.* a way) the knowledge of God as a way to eternal bliss.

ज्वल् 1st conj. *Parasm.* to blaze, to burn, to be ardent, to glow.

त.

तक्ष् 1st conj. *Parasm.* to pare, to chop ; *with सम्,* to cut to pieces, to wound, to hurt by words.

तट *m. n. f.* bank, margin.

तत *m.* a formal name for any relative (a child or father).

तत्त्ववेदिन् *m. n. f.* one who knows the truth or real philosophy.

तदीय *m. n.* belonging to him.

तद्वत् *adv.* like that, in the same manner.

तद्विषयक *m. n. f.* concerning him.

तन् *8th conj. Parasm. and Ātm.* to stretch; to spread, as a sacrifice, i.e., to perform it; with प्र, to spread.

तनय *m.* a son.

तनु-तन् *f.* body.

तन्तु *m.* a thread.

तन्त्री *f.* a musical instrument, lute.

तन्द्रय *den. or nom. verb* (from तन्द्रा *f.* laziness or stupor) to be lazy.

तप् *1st conj. Parasm.* to perform religious austerities.

तर् *4th conj. Ātm. with सम्.* to be pained or afflicted.

तपन *m.* an oppressor.

तपोवन *m.* one whose penitential virtues are his riches, an ascetic.

तम् *4th conj. Parasm.* to be distressed.

तरी *f.* a boat.

तर्ज् *1st conj. Parasm. and 10th conj. Ātm.* to threaten, to menace, to reprove.

तादृश *m. n. f.* like that, in that manner.

ताप *m.* heat.

ताय् *1st conj. Ātm.* to spread.

तार *n.* a shrill sound; *m. n. f.* shrill.

तावत्कालम् *adv.* for so long a time.

तावद् *adv.* during that time, in the meanwhile.

तिग्म *m. n. f.* austere, severe.

तिथि *f.* a day of the month.

तिमिर *m. n.* darkness, dark.

तिर्यक् *m.* a lower animal, *m. n. f.* horizontal, sideways.

तीर्थोदकः *n.* (तीर्थ *n.* a holy thing, such as a river, and उदक *n.* water) holy water.

तुमुल *m. n. f.* violent, tumultuous.

तुरग *m.* a horse.

तुरासाह *m.* a name of Indra.

तूर्णम् *adv.* quickly.

तृणराजफल *n.* (तृणराज *m.* a palm-tree) a fruit of the palm-tree.

तृप् *4th conj. Parasm.* to be gratified or satisfied.

तृष् *4th conj. Parasm.* to feel thirsty. [ness.

तृष्णा *f.* thirst, greed, covetous

तृह् *7th conj. Parasm.* to kill, to destroy.

तेजस्विन् *m. n. f.* brilliant, splendid, bright, spirited.

तेय *n.* water.

त्याग *m.* giving alms, charity.

त्रय *n.* a collection of three.

व्रस् *1st and 4th conj. Parasm.* to tremble, to be afraid, with सम्, to be afraid.

व्राण *n.* protection.

त्रि *adv.* thrice.

त्रिवर्ग *m.* collection of three, viz. Dharma or religious merit, Artha or wealth, and Kāma desires, or fulfilment of desires.

त्रिविष्टपास्थान *n.* (त्रिविष्टप *n.* heaven आस्थान *n.* assembly) the heavenly assembly, the assembly of the gods.

वुद *4th and 6th conj. Parasm.* to break, to snap.

त्रेता *f.* the second or silver age of the world.

त्रैलोक्य *n.* the three worlds.

व्यम्बक *m.* an epithet of Rudra, S'iva.

त्विष् *f.* light, splendour, brightness.

## द.

दंश *1st conj. Parasm. and 10th conj. Ātm.* to bite, to sting.

दंष्ट्रा *f.* a jaw, a fang.

दंष्ट्रिन् *m.* an animal having sharp teeth, a snake.

दक्षिण *m. n. f. Pron.* southern.

दक्षिणीय *m. n. f.* Deserving of *dakshinā*.

दत् *m.* a tooth.

दत्त्वा *absol. of दा 'to give,' having given.*

दद् *1st conj. Ātm.* to give.

ददत् *pres. part. of दा, to give.*

दधि *n.* curdled milk.

दन्त *m.* a tooth.

दन्दशक *m.* a snake.

दमयन्ती *f.* name of a woman, the wife of Nala.

दम्पती *m. du.* wife and husband.

दम्भ *m.* hypocrisy.

दय् *1st conj. Ātm.* to have compassion.

दयालुत्व *n.* kindness.

दरिद्र *m. n. f.* poor.

दरिद्रा *2nd conj. Parasm.* to be poor.

दर्श *m.* pride. [to tear.

दद् *1st conj. Parasm.* to burst,

दशन *m.* a tooth.

दशम *m. n. f.* tenth.

दंशा *f.* state, condition.

दह् *1st conj. Parasm.* to burn.

दा *3rd conj. Parasm. and Ātm.* to give.

दा *2nd conj. Parasm.* to cut.

दानव *m.* a demon.

दारक *m.* a male child, son.

दाव *m.* a forest conflagration, a forest.

दाशरथि *m.* son of Das'aratha.

दिगन्त *m.* the end of the quarters, countries in all directions.

दिग्विजय *m.* (दिश *f.* quarter, विजय *m.* conquest) conquest of the quarters, or of all regions.

दिदृक्षु *m. n. f.* desirous of seeing.

दिनेदिने *adv.* every day, day by day.

दिव *f.* a day, heaven.

दिवा *ind. adv.* by day.

दिव्य *m. n. f.* celestial, beautiful.

दिव्याश्रमपद *n.* (दिव्य, आश्रमपद *n.* hermitage) beautiful hermitage.

दिश *f.* direction, quarter.

दिह् *2nd conj. Parasm. and Ātm.* to besmear.

दीक्ष् *1st conj. Ātm.* to consecrate and thus fit oneself for performing a sacrifice.

दीन *m. n. f.* poor, needy, afflicted, helpless.



दीनबन्धु *m.* (दीन, बन्धु *m.* brother)  
brother of those that are poor.

दीनार *m.* a particular coin (Roman).

दीर् 4th conj. *Ātm.* to shine.

दीपक *m. n. f.* that which lights up.

दीप्ति *f.* splendour.

दीर्घम् *adv.* for a long time, long, deeply.

दु 5th conj. *Parasm.* to give pain to, to tease, to afflict.

दुःखपीडित *m. n. f.* afflicted with pain.

दुःखभाज *m. n. f.* one who suffers pain, unhappy.

दुःखसंताप *m.* (दुःख, संताप *m.* heat)  
heat of pain, sorrow, affliction.

दुःखित *m. n. f.* afflicted.

दुग्ध *n.* milk.

दुर्न्त *m. n. f.* whose end is difficult to be reached, infinite.

दुराप *m. n. f.* difficult to obtain.

दुरुक्त *n.* improper words, words not well spoken.

दुर्ग *n.* a place beset with difficulties and inaccessible.

दुर्गत *m. n. f.* distressed, miserable.

दुर्दम *m. n. f.* difficult to be controlled or put down.

दुर्धर्ष *m. n. f.* inaccessible, unapproachable.

दुर्नीत *n.* an evil or imprudent act.

दुर्बुद्ध *m. n. f.* difficult to be understood, obscure.

दुर्मख *m. n. f.* one who has a bad mouth, one who speaks evil.

दुर्योधनभीमसेनौ *m. dual.* दुर्योधन  
and भीमसेन (comp.)

दुर्विदग्ध *m. n. f.* vainly proud of one's learning.

दुर्विनीत *m. n. f.* rude.

दुष्कृत *n.* a wicked deed, wickedness, sin.

दुष्ट *m. n. f.* wicked!

दुस्तर *m. n. f.* difficult to be surmounted, insurmountable.

दुह 2nd conj. *Parasm.* and *Ātm.*  
to milk.

दू 4th conj. *Ātm.* to be pained.

दृ 6th conj. *Ātm.* with अद्, to pay respect to, to regard.

दृढ *m. n. f.* firm, strong.

दृष्ट 4th conj. *Parasm.* to be proud.

दृश *f.* sight, an eye.

दृ 9th conj. *Parasm.* to tear.

देव *m. n. f.* shining.

देवकी *f.* mother of Krishna.

देवक्षेत्र *n.* the land of the gods.

देवता *f.* a deity.

देवशुनी *f.* bitch of the gods.

देवेज् *m. n. f.* worshipper of gods.

देश *m.* a country.

देहिन् *m.* he who has a body, man;  
*m. n. f.* embodied, having body.

दे 1st conj. *Parasm.* with अव,  
to purify, to cleanse.

दो 4th conj. *Parasm.* with अव,  
to cut, to cut off.

दोष *m.* censure or calumny.

दोषन् *m. n.* an arm.

दोहनकाल *m.* (दोहन *n.* milking,  
काल *m.* time) time of milking.

दौर्बल्य *n.* weakness.

दौर्मन्त्र्य *n.* bad or evil counsel.

युति *f.* complexion.

युञ्ज *n.* wealth.

यो *f.* heaven.

द्रविण *n.* wealth, money.

द्रव्य *n.* a thing.

टु 1st conj. *Parasm.* to run.

द्रोण *m.* proper name.

द्रव्य *n.* a collection of two.

द्वयी *f.* two-fold.

द्रास्थ *m. n. f.* door-keeper.

द्रापर *m.* the third age of the world.

द्वार *n.* door.

द्वारपाल *m.* a porter, a doorkeeper.

द्विगुण *m. n. f.* two-fold.

द्विजन्मन् *m.* (द्वि two, जन्मन् *n.* birth) one who has two births, one belonging to any of the first three castes, a Brâhmaṇa.

द्विजिह्वा *m.* (जिह्वा *f.* tongue) one who has two tongues, a serpent.

द्विजोत्तम *m.* one who is best among Brâhmaṇas [to hate].

द्विष् 2nd conj. *Parasm.* and *Âtm.*

द्विष् *m.* an enemy.

## ध

धनाशा *f.* desire for wealth.

धनुर्ज्या *f.* (ज्या *f.* the string [of a bow]) the string of a bow.

धमनी *f.* a pipe.

धराधिप *m.* (धरा *f.* the earth, अधिप *m.* a lord) lord of the earth, a king.

धरित्री *f.* the earth.

धर्मदूषण *m. n. f.* one who contaminates or violates what is right.

धर्मषष्ठांशभाग *m.* one-sixth part of religious merit as a share.

धर्मसूत्रकार *m.* (धर्म *m.* law, सूत्र *n.* aphorisms) one who composes aphorisms on law, a writer on law.

धा 3rd conj. *Parasm.* and *Âtm.* to hold, to put; with अपि or पि, to shut; with अव, to attend; with नि, to place, to keep; with परि, to wear; with पुरस्, to make one a family priest; with वि, to execute, to do, to command (as in religious works); with सम्, to make peace with, to put or lay on, to fix on.

धात्री *f.* a nurse.

धामन् *n.* lustre, glory.

धारा *f.* continuous flow as of water, edge.

धि 6th conj. *Parasm.* with सम्, to make peace with.

धिक् *ind.* lie upon!

धी *f.* intellect.

धीवर *m.* a fisherman.

धु or धू 5th conj. *Parasm.* and *Âtm.* to shake.

धुर *f.* a yoke.

धू 1st & 9th conj. *Parasm.* and *Âtm.* and 6th conj. *Parasm.* to shake, to set in motion, to agitate.

धू [धून्] 10th conj. with वि, to shake.

धूप 1st conj. *Parasm.* to heat.

धूप *m.* incense.

धूर्त *m.* a rogue.

धम *m. n. f.* dirty, dust-coloured.

- धृ with अव, 10th conj. or causal, to know exactly, to resolve.  
 धृ with उद्, to draw out, to save.  
 धृ 5th conj. Parasm. to dare, to drave.  
 धे 1st conj. Parasm. to suck, to drink.  
 धैर्यधन *m. n. f.* (धैर्य *n.* courage, fortitude) one whose wealth is fortitude.  
 ध्मा 1st conj. Parasm. to blow.  
 ध्यै 1st conj. Parasm. to contemplate or meditate upon; with अतु, to contemplate, to meditate.  
 ध्रुवम् *adv.* certainly.  
 ध्वन् 1st conj. Parasm. to sound.
- न.**
- नक्र *m.* a crocodile.  
 नगेन्द्र *m.* the lord of mountains, the mountain Himālaya.  
 नद् 1st conj. Parasm. to sound, to roar, to thunder.  
 नद् with अभि, to hail, to welcome.  
 नन्द *m.* name of a royal race, an individual of it.  
 नम्र *m. n. f.* humble.  
 नरक *m.* hell.  
 नरेन्द्र *m.* a king.  
 नर्मदा *f.* name of a river.  
 नलतुल्याकृति *m. n. f.* (नल *m.*, तुल्य *m. n. f.* like, and आकृति *f.* form) having the form of Nala.  
 नलरूपधारिन् *m. n. f.* (नल, रूप *n.* form, and धारिन् assuming) one who has assumed the form of Nala.
- नलिनी *f.* a lotus plant.  
 नवमी *f.* ninth day of the fortnight.  
 नवीन *m. n. f.* new.  
 नश with वि, to perish.  
 नश्वर *m. n. f.* perishable.  
 नस् *f.* the nose.  
 नह् 4th conj. Parasm. and Ātm. with सम्, to prepare oneself, to make oneself ready.  
 नाना *ind.* different, many.  
 नारद *m.* name of a Rishi.  
 नारायण *m.* a name of Vishnu.  
 निःशान *pres. part.* of शो (2nd conj. Ātm. Vedic) with निस्, sharpening.  
 निःशुक् *m. n. f.* powerless.  
 निःश्रेयस *n.* final beatitude.  
 निज् 3rd conj. Parasm. and Ātm. to purify; with अव, to wash.  
 निज *m. n. f.* one's own (relations).  
 निज्ज 2nd conj. Ātm. with प्र, to wash.  
 नितराम् *adv.* greatly, excessively.  
 नित्य *m. n. f.* eternal, constant.  
 नित्यकर्मन् *n.* daily religious performance.  
 निदाघ *m.* the hot season, summer.  
 निधन *n.* death, destruction.  
 निनाद *m.* sound, noise.  
 निन्दित *past part. pass.* of निन्द, censured, censurable.  
 निपथ्यमान *pres. part.* of पद् with नि, lying down.  
 निविड *m. n. f.* without interstices, dense.

नियतम् *adv.* verily.

नियति *f.* destiny.

नियोक्त *m.* one who binds or ties.

नियोगिन् *m.* a minister, an officer.

निरर्थक *m. n. f.* useless, vain.

निरन्तरम् *adv.* Without interval, closely.

निरभिभवसार *m. n. f.* "having the highest excellence" (Prof. Benfey), where there is no contempt, respectful.

निरय *m.* hell.

निरस्त *past part. pass.* of अस्त to throw with निर, dispersed.

निराहार *m. n. f.* not having eaten, fasting.

निर्घृणता *f.* cruelty.

निर्जन *m. n. f.* tenantless, lonesome.

निर्जर *m.* a god.

निर्दय *m. n. f.* wicked.

निर्दश *m. n. f.* ten days old (a child).

निर्धन *m. n. f.* without wealth, poor.

निर्भर *m. n. f.* filled with, full of.

निर्व्याजता *f.* truth, reality.

निवर्तन *n.* desisting, abstaining, abstinence.

निश *f.* night.

निषधेश्वर *m.* lord or king of a country named Nishadha.

निष्ठाशून्य *m. n. f.* (निष्ठा *f.* fixity, शून्य *m. n. f.* void) void of fixity, unsteady.

निष्फलता *f.* fruitlessness.

निसर्ग *m.* nature.

नी *with उप,* to perform the cere-

mony of the investiture of the sacred thread.

नीच *m. n. f.* mean, low, in a low position.

नीचग *m. n. f.* resorting to a low man, possessed by a humble man; flowing down a sloping ground.

नीचैः *adv.* down, below.

नीतिनिपुण *m. n. f.* (नीति *f.* politics or prudence, निपुण *m. n. f.* proficient) proficient in politics, or very prudent.

नु *2nd conj. Parasm.* to praise.

नु *ind.* a particle showing doubt or guess.

ननम् *ind.* certainly, verily.

नूपुर *m.* an ornament worn on the ankle, an anklet.

नृपद्म *m. n. f.* living among men, fixed to one place.

नेमि *f.* the circumference of a wheel.

नैपुण्य *n.* skill.

नैषध *m.* king of a country named Nishadha, Nala.

न्यायप्रवृत्त *m. n. f.* (न्याय *m.* justice, uprightness, प्रवृत्त *past part.* of वृत् with प्र to proceed) one whose conduct is just or upright.

न्यायवादिन् *m. n. f.* (न्याय *m.* what is right) one who speaks what is right.

न्याय्य *m. n. f.* just, right, proper.

प.

पङ्क्ति *f.* a line, a row.

पञ्च *numer. nom. and acc. plur.*  
five. [to read.

पठ् 1st conj. *Pārasm.* to repeat,

पठ्यमान (*pres. pass. part.* of पठ्  
to recite or read) what is being  
recited.

पण् 1st conj. to praise, to bet or  
stake at play, to gamble

पत् *with अभि*, to jump towards;  
*with प्र & उद्*, to fly, to fly into.

पतङ्गवत् *adv.* like moths.

पतञ्जलि *m.* name of the author  
of a great grammatical work  
called the Mahābhāṣya.

पतन *n.* falling, falling from vir-  
tue, depravation, ruin.

पति *m.* master, husband.

पतित *m. n. f.* sinful, apostate.

पथः (*ablative sing.* of पथिन् *m.*  
road) from the way.

पथिन् *m.* a path, a way.

पथ्य *n.* what is wholesome or  
salutary.

पद् 4th conj. *Ātm.* to drop, to be  
dislocated, to fall; *with प्रति*,  
to know or understand, to ac-  
cept, to do, to practise, to  
attain; *with सम्*, to become,  
to amount to; *causal with प्रति*,  
to think, to consider, to set  
forth, to prove, to make over,  
to give; *with सम्*, to strike a  
bargain.

पद् *m.* the foot.

पद *n.* a footstep.

पदवी *f.* a road, a way.

पदार्थ *m.* a thing, an object.

पद्धति *f.* a way, a mode.

पद्म *n.* a lotus that blooms by

पन् 1st conj. to praise. [day.

पपी *vi.* the sun, a protector.

पर *pron. m. n. f.* other, belong-  
ing to another or the other  
party.

पर *m. n.* the highest thing, God.

परंपरा *f.* a line, a row, a succe-  
sion.

परम् *conj.* but.

परमेश्वर *m.* the Supreme ruler of  
the Universe, God.

परमेश्वरिन् *m.* the god Brahmā.

परायण *n.* object of attention or  
devotion.

परार्थघटक *m. n. f.* one who brings  
about the good of others.

परासु *m. n. f.* dead.

परिश्रित *m.* son of अभिमन्यु and  
grandson of अर्जुन.

परिचर्या *f.* service, attendance on,  
worship.

परिचारक *m.* an attendant.

परिजन *m.* an attendant, a ser-  
vant.

परिणत *m. n. f.* old, advanced.

परित्यक्त *past part. pass.* of त्यज्  
*with परि*, abandoned.

परित्याज्य *m. n. f. pot. part.* of  
त्यज् *with परि*, deserving to be  
abandoned.

परिपन्थिन् *m. n. f.* one who stands  
in the way or obstructs, तत्प-  
रिपन्थिनी *f.* standing in its way.

परिपाक *m.* becoming mature,  
maturity.

परिपुष्ट *past part.* of पुष्ट् *with परि*,  
scorched, burnt.



पुष्ट 9th conj. *Parasm* to nourish.

पुष्कर *m.* a proper name.

पुष्टि *f.* nourishment.

पुष्पमित्र *m.* name of a king.

पुष्पव्रज *f.* (पुष्प *n.* and व्रज *f.* a garland) a garland of flowers.

पुष्पिणी *f.* having flowers, fruitful.

पू 9th conj. *Parasm* and *Ātm.* to purify.

पूर्ण *past part. pass.* of पू, filled, full.

पूर्णपात्र *n.* a present given to servants and others on joyful occasions.

पूर्व *m. n. f. pro.* former, previous, eastern.

पूर्वरात्र *m.* पूर्व prior, रात्रि *f.* the night) the prior or first part of the night.

पूर्वाह्न *m.* the first part of the day.

पू or पू 3rd conj. *Parasm* to fill.

पृच्छ 1st & 7th conj. *Parasm* 2nd conj. *Ātm.* and 1st conj. with सम्, to come in contact, to associate.

पृच्छ *f.* an army.

पृथग्जन *m.* a low person, a mean fellow.

पृथु *m. n. f.* large, great.

पू 9th conj. *Parasm.* to fill.

पौराणिक *m.* one who reads and explains the Purāṇas.

पौरुष *n.* manliness, prowess.

पौर्णमासी *f.* the day of the full moon.

प्रकृति *f.* subject, people, ministerial officers, disposition.

प्रकृष्ट *m. n. f.* magnificent, great.

प्रचण्ड *m. n. f.* hot, fierce, violent.

प्रचार *m.* progress, prevalence.

प्रच्युत *past part.* of च्यु to fall with प्र.

प्रजापति *m.* the god Brahmā.

प्रजापशुकाम (प्रजा *f.* progeny, पशु *m.* cattle, and काम *m.* wish) one wishing for progeny and cattle.

प्रजापीडनज *m. n. f.* (प्रजा *f.* subjects मीडन *n.* oppression, and ज from जन् arising), arising from the oppression of the subjects.

प्रणिहित *past part. pass.* of धा with प्र and नि, placed; सम्यक्प्रणिहित well-disposed, well-controlled.

प्रतापनिधि *m.* (प्रताप *m.* heat) store of heat.

प्रतिकार } *m.* help against an  
प्रनीकार } evil, a remedy.

प्रतिनिविष्ट *m. n. f.* inveterate, irremediable, self-willed, obstinate, perverse.

प्रतिपक्ष *m.* an enemy.

प्रतिविम्ब *m.* an image reflected as in a mirror.

प्रतिषिद्ध *past part. pass.* of सिध् with प्रति, forbidden, prohibited.

प्रतिहारी *f.* a female door-keeper.

प्रत्यग्र *m. n. f.* or *adv.* recent, fresh.

प्रत्यक्ष *m. n. f.* western.

प्रत्यहम् *ind.* प्रति every, अहम् *n.* day ) every day.

प्रत्युज्जीवन *n.* restoring to life again, revival.

प्रत्युत्पन्नमति *m. n. f.* प्रत्युत्पन्न *past part* of पृढ *with* प्रति and उद् ready-witted, quick, sharp

प्रत्युष *m.* dawn, daybreak.

प्रदीप्त *past part.* of दीप् to shine *with* प्र, shining brightly

प्रदेश *m.* a region

प्रयुक्त *m.* the god of love.

प्रयी *m. n. f.* keen, acute, talented

प्रपन्न *m. n. f.* ( *past part.* of पृढ *with* प्र ), one who has submitted or surrendered himself

प्रभविर् *m.* a great lord

प्रभात *m. n. f.* ( *past part.* of भा *with* प्र, disappeared as darkness and appeared as light ), *n.* daybreak

प्रभाव *m.* prowess, greatness

प्रमति *m.* name of a man

प्रमदरा *f.* name of a woman

प्रमाद *f.* a mistake

प्रयाण *n.* starting march ( *प्र* used

प्रयुक्त *past part part* of युज् *with*

प्रवासिन् *m.* a traveller

प्रवृत्त्युपलब्धि *f.* प्रवृत्ति intel-  
ligence, and उपलब्धि getting  
getting intelligence

प्रव्रजित *past part* of व्रज *with* प्र,  
exiled or turned a recluse

प्रसन्न *past part* of सद् *with* प्र,  
pleased, propitious

प्रसव् *m.* anything that is pro-  
duced, produce, fruit or pro-  
duct.

प्रागल्भ्य *n.* boldness,

प्राक् *m. n. f.* eastern

प्राण *m. (plural)* life.

प्राणाघात *m.* destruction of life

प्रादुर्भ *adv.* or प्रादुर्भ (used *with*  
वर्ज्य) visible, manifest

प्रान्त *m.* border.

प्रापितवन् *past part. act.* of the  
caus. of आप् *with* प्र, having  
made to get, having given

प्राप्तकाल *m. n. f.* ( प्राप्त *past part.*  
of आप् *with* प्र got, and काल  
*m.* time ) that whose time has  
arrived, suited to the occasion

प्रायम् *ind.* mostly, in most cases  
generally.

प्रार्थना *f.* seeking.

प्रियदर्शन *m. n. f.* one with a  
pleasing look.

प्रियशर्मन् *m.* name of a Brâhman

प्रियसंवास *m.* ( संवास *m.* dwelling  
together ) dwelling together of  
beloved persons, the company  
of beloved persons.

प्री 3<sup>rd</sup> *conj.* Paras. and आ  
to love, to please.

प्रीत *past part pass* of प्री, pleased

प्रवंगम *m.* a monkey.

प्रुष 1<sup>st</sup> & 3<sup>rd</sup> *conj.* Paras. to  
burn.

प्सा 2<sup>nd</sup> *conj.* Paras. to devour

फ.

फल् 1<sup>st</sup> *conj.* Paras. to go.

फल् 1<sup>st</sup> *conj.* Paras. to be  
crowned with success, to bear  
fruit

फलग्रहि *m. n. f.* one who gathers  
the fruit or is benefited by a  
certain course



फलमूलादि *m. n. f.* (मूल root)  
fruits, roots, and others.

हन्कार *m.* soling.

व.

वट् *m.* a boy.

वत् *ad. particle* implying surprise, sorrow, &c.

बन्ध् *9th conj. P. as m.* to tie, to fasten.

बन्धन *n.* restraint, imprisonment.

बल *n.* an army.

बहिर्गुण *m.* (उपाधि *m.* an attribute, a peculiarity, environment) outward attributes, peculiarities, or environment.

बहिर् *ad.* out.

बहु *adv.* highly, much.

बहुविध *n. f.* of various sorts

बाणजाल *n.* (जाल *n.* a collection, a number or multitude of arrows).

बाणपथ *m.* (पथिन् *m.* a way) the way or range of an arrow.

बाणवृष्टि *f.* (वृष्टि *f.* shower) shower of arrows.

बालानप *m.* morning sun shine.

बालिका *f.* a girl.

बाष्प *m. n.* a tear.

बाहुक *m.* the name of Nala disguised as a charioteer.

विभीषण *m.* name of a brother of Ravana and ally of Rama.

उदिलक्षण *n.* (उदि *f.* talent, लक्षण *n.* a sign) a sign of talent

बुधुविन *m. n. f.* hungry.

वृहडथ *m.* name of a king of Magadha, father of Jarasandha.

बोध *m.* awakening.

ब्रह्मन् *n.* the Divine cause and essence of the universe; *m.* a sacrificial priest whose duty it is to exercise a general superintendence over the performance

ब्रह्मवर्चसिन् *m. n. f.* illumined by the Vedas, possessing the splendour conferred by the practice of the Vedic rites.

ब्रह्मादि *m.* ब्रह्मन् *n.* and आदि *be* naming the god Brahmā and others.

ब्राह्म *m.* a particular form of marriage in use among Brahmanas.

ब्र *2nd conj. Parasat and Ato* to speak

भ

भक्तिमार्ग *m.* (भक्ति *f.* love devotion, and मार्ग *m.* a way) devotion to or love of God as a way to eternal bliss.

भग *m.* name of a deity, luck, prosperity.

भग्न *part. part. pp.* of भङ्, destroyed, broken down, run away (from the field).

भञ्ज *1st conj. Parasat and Ato.* to take, to resort to, with वि, to divide, with सम् and वि, to admit to a share, to bestow upon

भञ्ज् *7th conj. Parasat* to destroy, to break.

भट *m.* a soldier.

भण् *1st conj. Parasat.* to speak.

भयाक्रान्त *m. n. f.* आक्रान्त *past part. pass.* of क्रम् *with* आ, overtaken (overcome) overcome by fear.

भव *m.* the world, worldly existence

भवन *n.* a house

भविष्यता *f.* fate, destiny.

भा *2nd conj. Parasma.* to seem, to appear, to shine

भाग *m.* a division

भाग्यं *n.* lot

भाग्ययोग *m.* भक्ष्य *n.* luck, good fortune, योग *m.* accession, the accession of good luck or fortune

भाज *10th conj. with* सम् *and* वि, to admit to a share, to bestow upon

भाव *n.* the sun,

भानुमती *f.* wife of Purvoddhama, the eldest son of Dhritrashtra

भार्गव *m.* name of a Rishi.

भाव *n.* a thing [answer]

भाष *1st conj. Atm.* with प्रति to

भाष्यकृत *n.* the writer of a Bhāṣya or explanatory discourse, a commentator.

भास्कर *m.* the sun.

भित्ति *f.* a wall.

भिद् *7th conj. Parasma.* and वि, to split.

भिन्न *m. n. f.* different.

भी *3rd conj. Parasma.* to fear.

भीषण *m. n. f.* dreadful

भुक्ति *f.* possession, enjoyment

भुज् *7th conj. Parasma.* to enjoy; *Atm.* to dine, to eat.

भुजंग-भुजग *m.* a cobra, a serpent.

भू *f.* the earth.

भृ *with* अभि, to overcome, *with* परि, to despise, to threat contemptuously.

भुजसमागम *m.* coming together or union of animals or beings.

भूरि *m. n. f.* much.

भुष्यु *m. n. f.* about to become

भृ *3rd conj. Parasma.* and *Atm.* to support, to bear.

भृश *m. n. f.* much, mighty.

भेक *m.* a frog.

भोगकरी *f.* producing enjoyment.

भोगवृष्णा *f.* (भोग *m.* worldly enjoyment, वृष्णा *f.* thirst, thirst for worldly enjoyment.

भ्रंश् *1st conj. Atm.* and *4th conj. Parasma.* to fall.

भ्रम *1st and 4th conj. Parasma.* to wander, to revolve.

भ्रन्त *6th conj. Parasma.* and *Atm.* to bake, to scorch.

भ्राज *1st conj. Atm.* to shine.

भ्राश *1st conj. Atm.* to shine.

भ्रू *n.* an eyebrow.

भ्र्दाश् *1st conj. Atm.* to shine.

## म.

मधवन् *n.* a name of Indra.

मङ्गल *n.* welfare, prosperity, what is holy, anything fortunate or auspicious.

मङ्गलकाल *m.* मङ्गल *n.* and काल (time) an auspicious occasion.

मङ्गलप्रदीप *n.* an auspicious lamp.

मज्ज *m. n. f.* agreeable, sweet.

मण्डन *n.* decoration or ornament.

मण्डप *m.* a temporary hall erected on festive occasions, a shed, an enclosure.

मण्डल *n.* an orb, a circle.

मत *n.* opinion, advice, counsel.

मथिन् *m.* a churning-handle.

मदर्थे *adv.* for me.

मद्य *n.* a spirituous liquor.

मधुपर्क *m.* an offering of honey, curdled milk, &c., to a guest on his arrival.

मधुरम् *adv.* sweetly.

मधुलिङ्ग *m.* a black bee.

मध्यम *m. n. f.* middle, a waist

मध्याह्न *m* (मध्य middle, and अहन् *n.* day, midday, noon)

मन् *verb* अव, to disregard.

मनस्विन् *m. n. f.* intelligent.

मनुज *m.* a man

मनुजन्मन् *m.* मनु *m.* one of the progenitors of men, one born of Manu, a human being, a man

मनोरथ *m.* wish, desire.

मन्त्र् *10th conj. Atm.* to hold a consultation, to consult

मन्त्राक्षर *n.* a syllable of a holy or Vedic verse

मन्थ् *9th conj. Parasm.* to churn.

मन्दता *f.* dullness, wretched condition.

मन्दभाग्यता *f.* (मन्द dull, भाग्य fortune, मन्दभाग्य one who is unfortunate, misfortune.

मय *m.* name of an architect.

मयूख *m.* a ray.

मराली *f.* a female swan.

मरुत् *m.* a god.

मरुत्त *m.* name of a king

मरुत्सुत *m.* the son of the Wind, Māruti, a monkey soldier devoted to Rama.

मर्यादा *f.* bound, limit.

मस्ज् *6th conj. Parasm.* to sink, to be immersed.

मस्तक *m. n.* the head

महत् *n.* lustre, greatness

महत्त्व *n.* greatness, power

महाज *m.* a great goat

महाजव् *m. n. f.* महत् great, and जव् *m.* speed, very swift.

महानुभाव *m. n. f.* of great nobility, noble

महाभयक *m.* महत् *m. n. f.* great and अभिषेक *m.* sprinkling water on the head of a king when he is crowned, great coronation

महाराज *m.* lord, a great king

महाह् *m. n. f.* of great virtue or virtue

महाह्शयनोचित *m. n. f.* महाह्, शयन *n.* a bed, उचित *m. n. f.* used to, accustomed or used to, only or rich bed

महाश्वेता *f.* name of the daughter of a Gandharva

महोक्ष *m.* उक्षन् *m.* a bull, a great bull

महोदधि *m.* the great ocean.

महोपकारिन् *m. n. f.* very benevolent

मा *3rd conj. Atm.* to measure.

मान *m.* respect, self respect, pride, arrogance.

- मानव** *m.* man.  
**मानवराक्षस** *m.* an evil spirit in the form of a man.  
**मानव्यक** *n.* the whole race of men, mankind  
**मानोन्नति** *f* (मान *m.* respect) loftiness of respect, great self-respect.  
**मामक** *m. n f* mine  
**माया** *f* jugglery, deceitful tricks  
**मारुत** *m.* wind  
**मारुतात्मज** *m.* the son of the god of wind, Māruti  
**मार्दीकार** *m.* a gardener.  
**मालिन्य** *n.* darkness, dirtiness  
**मान्यवत्** *m.* name of a giant, the maternal grandfather of Ravana  
**मांस** *n* } flesh  
**मांस** *n* }  
**मास** *m.* a month.  
**मिथ** *adv.* mutually, with each other, together  
**मिथुन** *n.* a couple, a pair  
**मिथ्या** *adv.* falsely  
**मी** *9th conj. Parasm. and Atm.* to destroy  
**मुकुटज्योत्स्नाजट** *r* **मुकुट** *n.* a crown the water [in the form] of the light or lustre of crowns  
**मुक्तकेशी** *f* having the hair disordered or dishevelled  
**मुक्ता** *f* } a pearl  
**मौक्तिक** *f* }  
**मुखरता** *f* garrulity.  
**मुखोच्छ्वासगन्ध** *m.* (उच्छ्वास *m.* breathing, गन्ध *n.* perfume, smell) the fragrance of the breath of the mouth.  
**सुधाकृति** *m. n f.* of a lovely form or shape.  
**सुर** *m.* name of an enemy of Vishnu or Krishna  
**सुप्तं** *9th conj. Parasm.* to steal  
**सुहृ** *with प्र* to flint.  
**सुकभाव** *m.* dumbness.  
**सुर्ध्व** *1st conj. Parasm.* to faint  
**सुर्धन्** *m.* the head.  
**मूल** *n.* a root, basis  
**मुषक** *m.* a mouse, **मुषकराज** *m.* king of mice  
**मृग** *10th conj. Atm.* to look for to search  
**मृगनुष्णिका** *f* manage  
**मृगया** *f* chase, hunting  
**मृगानुमाग्नि** *m. n f.* following and pursuing an antelope  
**मृज** *2nd conj. Parasm. and 10th conj.* to wipe, to wipe off, to clear *with प्र* to wipe off *with सम्*, to sweep.  
**मृणाट** *m. n.* the stalk of the lotus plant  
**मृद** *4th conj. Parasm.* to pound, to reduce to atoms  
**मृषा** *adv.* falsely  
**मैत्र्या** *f* a girdle round the waist  
**मध्य** *m. n. f.* fit or destined to be sacrificed  
**मेनका** *f.* name of a celestial damsel.  
**मैथिली** *f* princess of Mithilā, Sita.  
**मोह** *m.* foolishness, infatuation.  
**मौन** *n.* Silence.

मौर्ख्य *n.* folly.

प्रा 1st conj. *Parasm.* to repeat over in the mind, to repeat; with सम् and अ, to repeat, to repeat by tradition, to prescribe, to rule.

म्लेच्छ *m.* a barbarian.

म्लै 1st conj. *Parasm.* to grow weary, to become faint or languid.

य

यजमान *m.* a sacrificer.

यज्ञ *m.* a sacrifice.

यज्ञकतु *m.* a portion of a sacrificial ceremony.

यज्ञमण्डप *m.* enclosure prepared for a sacrifice.

यज्ञवर्मन् *m.* a proper name.

यज्ञिय *m. n. f.* pertaining to sacrifices

यत् with सम्, to struggle

यत्कृते *ind.* for whose relative sake, for whom

यत्नत *adv.* with efforts

यथाविधि *adv.* according to the rules laid down in ceremonial works, according to the sacred precepts.

यथेष्टम् *adv.* according to fancy, to heart's content, as one chooses.

यम् 1st conj. *Parasm.* to restrain

यम *m.* the god of death, the deity presiding over death

यमुना *f.* name of a river.

ययी *m.* a way.

यत् 4th conj. *Parasm.* to strive, to endeavour, with प्र.

या 2nd conj. *Parasm.* to go; with वि and निस्, to go away, to pass away.

यावज्जीविन *adv.* as long as life endures.

यावद् *adv.* for which while, while, as long as.

यु 2nd conj. *Parasm.* to join.

युग *n.* a pair, a couple, वामोयुग *n.* a pair of clothes.

युग *m.* a yoke.

युगान्तः *n.* (युग age, period, अन्तर another) another age or period.

युज् 1st conj. *Parasm.* and 10th conj. to unite, with नि, to appoint.

युज् 7th conj. *Parasm.* and *Ātm.* to join, with अनु, to put a question to, with उद्, to endeavour, to exert, with नि, to appoint.

युज् 4th conj. *Ātm.* to curb one's hand,

युज् with वि, in the *Pacc.*, to be separated from

युध् *f.* a battle.

युवति *f.* a young lady or woman.

युवन *m.* a youth, a young man.

यूप *m.* a sacrificial post to which the animal is tied

युरोपीय *m. n. f.* pertaining to the continent of Europe.

योजितवन् *past part. act.* of the *cau.* of युज्, having joined.

योधसमाज *m.* योध *m.* a warrior, समाज *m.* a multitude, a multitude of warriors, an army.

यौवन *n.* youth.

## र

- रक्त *n.* blood.  
 रङ्ग *m* the place where any great thing is done, stage.  
 रङ्गागत *m n f.* come to the stage.  
 रच् *with वि.* to arrange, to effect, to perform.  
 रज्जु *f.* a rope.  
 रण *n* a battle, a battlefield.  
 रति *f.* love.  
 रश् 4th conj. *Paras.* to hunt.  
 रभस *m* hastiness, rashness.  
 रम् *with उप,* 1st conj. *Paras.* to die, *with वि,* to stop.  
 रम्य *m n f.* pleasant. [sun.  
 रश्मिमतु *m* रश्मि *m* a ray, the  
 रम् 1st conj. *Paras.* to scream.  
 रद् 10th conj. to quit.  
 रहस्य *n* secrecy, solitude, a secret *adj* secretly, solitarily.  
 रहित *m n f.* deprived of, bereft of.  
 रा 2nd conj. *Paras.* to give.  
 राघव *m.* a descendant of Raghu.  
 राज 1st conj. *Paras.* and *Att.* *with वि.* to shine.  
 राज *m* a king, *m n f.* shining.  
 राजक *n.* multitude of kings, all the kings.  
 राजकुल *n* ( राजन् *m.* and कुल *f.* ) a house, a palace, royal palace.  
 राजमय *m* a sacrifice performed by kings.  
 राश् *with आ* *caus.* to procreate.  
 रामभार्या *f* the wife of Rama.  
 रामादि *n* राम proper name and आदि beginning Rama and others.

- राष्ट्र *n.* a kingdom, a nation.  
 रिकथ *n.* property, wealth.  
 रिच् 7th conj. *Paras.* and *Att.* to vacuate.  
 र् 2nd conj. *Paras.* to make noise, to cry aloud.  
 रक्षे *m n.* f. guard.  
 रचिकर *m n f.* palatable.  
 रचिर *m n f.* agreeable, pleasant.  
 रद 2nd conj. *Paras.* to weep, to bewail, to lament for.  
 रट् *m* the god Siva.  
 रश् 7th conj. *Paras.* and *Att.* to obstruct, to prevent, to besiege.  
 रत्न *m* the name of a man.  
 रप् *f* anger.  
 रह् *with अयि.* to ascend.  
 रूप *n.* form.  
 रेणु *m* dust.  
 रे *m* wealth.  
 रोग *m* disease, sickness.  
 रोदसी *n* and, heaven and earth.  
 रोधन *n.* bank.  
 रोहित *m* name of the son of Harischandra.

## ल.

- लक्ष्मी *f* the goddess of wealth and beauty, splendour, glory.  
 लग्न *m* a stick, a staff.  
 लघु *n* small.  
 लघुलघु *adj* early.  
 लङ् 1st and 10th conj. *Paras.* and *Att.* to go, to go, उद्, to violate, to transgress.  
 लट् 1st conj. *Paras.* *with प्र,* to

speak, to prattle; *with वि.* to lament.

**हव्** to get or design a certain animal as a victim to be sacrificed.

**हव्** *with अव.* 1st conj. *Ātm.* to depend on.

**हृ** 1st and 4th conj. *Parasm.* to desire, *with अभि.* to desire, covet, to crave.

**दा** 2nd conj. *Parasm.* to give or take

**दाभ** *m.* acquisition, gain.

**दादन** *n.* indulgence, indulging.

**दावण्य** *n.* beauty, loveliness.

**दिग्** 6th conj. *Parasm.* and *Ātm.* to smear, to anoint.

**दिह्** 2d conj. *Parasma* and *Ātm.* to lick

**दी** 4th conj. *Ātm.* to cling or press closely, to be absorbed, to be dissolved

**दी** 9th conj. *Parasma* to melt, to be dissolved, to be absorbed *with वि.* to melt.

**दीन** 1st part of **दी**, concealed, hidden.

**दुह्** 1st conj. *Ātm.* to roll on the ground

**दुह्** 4th conj. *Parasm.* to be destroyed to disappear or vanish

**दुह्** 6th conj. *Parasma* and *Ātm.* to take away, to rob, to plunder, to deprive of.

**दुह्यक** *n.* a hunter, a fowler

**दृ** 9th conj. *Parasma* and *Ātm.* to cut lop off

**रेखा** *f.* a line.

**लोक** *with अव.* 1st conj. *Ātm.* and 10th conj. to look at, to see.

**लोकत्रयमिति** *m.* (त्रय *n.* a collection of three **पति** *m.* lord) the lord of the three worlds, viz, Heaven, Earth, and the lower regions.

**लोकवाद** *m.* censure of people.

**लोकान्तरम्** *n.* (अन्यो लोक लोका-न्तरम्) another world.

**लोकापवाद** *m.* censure by people, ill-repute

**लोचन** *n.* the eye.

**लोमन** *n.* a hair

**लोमश** *m.* the name of a Rishi

**लोल** *m.* *n.* moving, unsteady.

**लोहवन्ध** *m.* (लोह *m.* *n.* iron, **वन्ध** *m.* a bond, a fetter), a fetter of iron.

## व.

**वह्ना** *m.* plural, the name of a people or their country, [ing.]

**वच्** *with आशिषम्.* to give a blessing

**वच्** *with प्रति.* to answer

**वज्र** *m.* *n.* adamant.

**वद्** 10th conj. *Ātm.* to deceive.

**वटवृक्ष** *n.* a banyan tree

**वटशानत** *m.* the tree supposed to exist at the bottom of the sea.

**वणिज्जन** *m.* **वणिज्ज** *m.* a merchant, merchants

**वन्मनरी** *f.* a sister

**वन्मा** *f.* a den, a female child.

**वधक्रम** *m.* the process or manner of killing.

**वधम्बम्** *m.* (वध killing, and **म्बम्** *m.* a post) gullows.

बन् 8th conj. *Ātm.* to beg.

बन्दिताव्य *pot. part.* of बन्द, fit to be bowed to.

बन्ध *m. n. f.* produced or existing in & forest.

बर् 1st conj. *Parasm.* and *Ātm.* to shear, to cut, to sow, with निर्, to offer sacrificial food, to present

बहु *n* the body.

बम् 1st conj. *Parasm.* to vomit

बर् 10th conj. to choose.

वरुण *m* the god of water & the sea

वर्मन् *n* innum.

वर्षण *n* rain fall raining

वर्षाभि *m* a frog

वद 1st conj. *Ātm.* to cover.

वन्मीक *m. n.* an antball

वश 2nd conj. *Parasm.* to wish, to shine.

वषट्कार *m* the cry वषट् at the time of throwing an oblation into the fire this is considered a duty

वस् 2nd conj. *Ātm.* to dress, caus. with नि to put on a garment, to dress

वसन *n* cloth, a garment.

वसन्तसेनाघातक *m* (वसन्तसेना *f* name of a woman and घातक *m* destroyer) murderer of वसन्तसेना.

वसा *f* fat, marrow

वसुधा *f* the earth.

वस्तुजात *n* (वस्तु *n* and जात *n* a collection) a collection of things

वह 1st conj. *Parasm.* and *Ātm.* with आ, to bring.

वाह्ने *m.* fire.

वा 2nd conj. *Parasm.* to blow.

वाच्यता *f.* censurableness, liability to censure.

वापय, caus. of वा, with निर्, to extinguish.

वारवारम् *adv.* often.

वाग्दि *m* a cloud.

वालिपुत्र *m* the son of Vālī, a monkey chief.

वान्मीकि *m* name of a sage

वासर *m. n.* a day.

वामदेव *m* the god Indra

वामिष्ठ *m* a descendant of Vāsisṭha

विकच *m. n. f.* blown out, opened.

विक्रान्त *m. n. f.* courageous, possessing prowess.

विचार्यमाण (*pres. part.* of the pass. of the caus. of वृ to go, with वि) being thought or considered

विचित्र *m. n. f.* wonderful, curious.

विच्छ 1st conj. *Parasm.* to go, to approach

विज् 1st conj. *Ātm.* and 7th conj. *Parasm.* with उद्, to tremble, to fear, to be disgusted.

विज् 3rd conj. *Parasm.* and *Ātm.* to separate, to distinguish; with वि.

विहस्य 10th conj. to distort, to make ridiculous, to mock.

विजयन् *m. n. f.* wealthy.



विनृण्ण *m. n. f.* (वि devoid of, and नृण्ण *f.* desire) free from any desire.

विद् 2nd conj. *Parasmai*. to know

विद् 7th conj. *Ātmi*. to reason upon, to discuss.

विद् *caus. with नि*, to offer, to present, to inform.

विदर्भ *m.* (in the plur.) the name of a country, the modern Berars

विदेशगमन *n.* (विदेश *m.* a foreign country) going to a foreign country. the plural,

विदेह *m.* name of a country (in

विह्व *past part pass.* of व्यह्व, pierced, struck, wounded

विद्या *f.* learning, lore

विद्वन् *pres part* of विद् to know, knowing

विद्विष् *m.* an enemy

विशानृ *m.* the creator, fate

विनष्ट *past part* of नश् *with* वि, destroyed

विपश्च *m.* bondage, tie.

विपिन *n.* a forest.

विप्र *m.* a Brahmana.

विबुध *m.* a god

विभङ्ग *m.* destruction

विभाण्डक *m.* name of a sage.

विभुति *f.* wealth, prosperity, power or greatness.

विमतिता *f.* want of intelligence.

विमुख *m. n. f.* with the face turned away from.

विरहित *m. n. f.* separated.

विरोध *m.* opposition; अविरोध *m.* harmony.

विलसित *n.* a wanton pastime.

विद्धुम् *past part* of दुष् *with* वि, destroyed.

विवाहकथि *m.* (विवाह *m.* marriage and विधि *m.* a ceremony) the ceremony of marriage

विविध *m. n. f.* of several kinds.

विश *with* सम् and आ, to enter in, come in

विश *n.* the third order or caste among the Hindus; *f.* subjects, people

विशसिन् *m.* a slaughterer.

विशिश्व *m.* an arrow. [sons].

विशिष्ट *m. n. f.* respectable (per-

विश्रुत *m. n. f. past part pass* of श्रु *with* वि, famous, famed as.

विश्वत् *adv.* in all directions

विश्वनाथ *m.* Lord of the universe, God.

विश्वपा *m.* the Protector of all, God.

विश्ववाह *m.* the Protector or Supporter of the universe

विश्वमनीयता *f.* capacity to inspire confidence.

विश्वमृज्ज *m.* the creator, Brahmā.

विश्वामरु *n.* the name of a Gandharva.

विश्वे देवा *m. plur.* all the gods.

विष् 3rd conj. *Parasmai* and *Ātmi*. to surround

विषय *m.* objects giving sensual pleasure

विषाण *m. n.* a horn.

विष्टपदाग्नि *m.* he who pleases heavenly beings, Vishnu.

विष्णुगर्भन् *m.* a proper name.

विस्तर *adv.* in detail.

विस्तार *m.* extent. [ment.]

विस्मय *m.* admiration, amazement.

विहत *m. n. f.* interrupted.

विहाय *(abs. or dat.)* to abandon *with* वि leaving abandoned.

विहित *past part. pass.* of धा *with* वि, prescribed, by the scriptures.

विहीन *m. n. f.* destitute of

विह्वल *m. n. f.* overwhelmed, afflicted.

वीर्यम् *m.* warlike feeling, one of the nine poetic sentiments.

वीर्यवर्धिनी *(वर्धिनी)* an army, an army of warriors or heroes.

वृत्ति *m. n. f.* desirous of choosing.

वृ 5th conj. *Parasmai* and *Ātm.* to cover *with* अप and आ to open, *with* आ to restrain, to curl *with* वि to expound, to express *with* सम, to shut.

वृ 10th conj. *with* नि, to oppose, to dissuade from.

वृक्षमूल *n.* (वृक्ष *n.* tree and मूल *n.* root) the root of a tree.

वृज 1st & 7th conj. *Parasmai*, 2nd conj. *Ātm.* and 10th conj. to avoid, to shun.

वृजिन *m.* a wicked person.

वृत् *with* अति, to pass away *with* आ, to turn round, to turn back.

वृत् *with* प्र, 'in the causal' to introduce, to bring into practice.

वृत्त *n.* what has taken place, an event.

वृत्तान्त *m.* account, occurrence, history.

वृत्तान्तश्रवण *n.* (वृत्तान्त. श्रवण *n.* hearing) Hearing of history or account.

वृत्ति *f.* livelihood, maintenance.

वृत्रहन *m.* killer of वृत्र, Indra.

वृथा *adv.* in vain, uselessly.

वृद्ध *m. n. f.* old.

वृद्धि *f.* prosperity.

वृश्चिक *m.* a scorpion.

वृष्ट 1st conj. *Parasmai*, to rain, to shower down, to pour down.

वृषट् *m.* a Śūdra, a sinner, a reprobate.

वृष्टि *f.* rain.

वृ 9th conj. *Parasmai* and *Ātm.* to choose.

वेग *m.* speed, velocity.

वेणि वेणी *f.* braided hair.

वेणु *m.* a bamboo.

वेदना *f.* agony.

वेश *m.* dress.

वेष *m.* dress.

वे *adv.* an expletive.

वेदव्य *n.* agony, affliction.

वेदव्य *n.* skill.

वेदिक *m. n. f.* belonging to a Veda.

वेद्यम् *m.* son of Vedhas.

वैयाकरण *m.* a grammarian.

वैषम्य *n.* difficulty, calamity.

व्यक्त *past part.* of अञ् *with* वि, plain, manifest.

व्यतिरेक *m.* exclusion or absence.

व्यथित *past part.* of व्यथ्, afflicted.

व्यथ् 4th conj. *Parasmai*, to pierce, to wound.

व्यय *m.* expenditure.

व्याकरण *n.* grammar.

व्याधित *m. n. f.* sick.

व्याल *m.* a mad elephant

व्यास *m.* the reputed author of the Mahābhārata, a Rishi.

व्रतरचि *m. n. f.* one who has a liking for fasts and other devotional vows.

वृश् 6th *conj.* *Parasm.* to cut, to mow, to tear.

वीडा *f.* shame.

## श.

शंस *with आ* 1st *conj.* *Ātm.* to hope.

शक् 7th *conj.* *Parasm.* to be able

शकट *m. n.* a cart.

शकन् *n.* animal dung

शकुन्तला *f.* name of a lady, wife of a king named Dushyanta

शक्य *m. n. f.* possible

शक्र *m.* a name of Indra.

शक्रजित् *m.* the conqueror of Śakra or Indra, the son of Ravana.

शङ्खमा *m.* a conch-blower

शद् 10th *conj.* to deceive, to defraud

शचीपति *m.* the husband of शची Indra

शतायुम *m. n. f.* living for a hundred years

शत्रुतम *adv.* from an enemy

शद् 1st *conj.* to punish, to destroy

शने *adv.* gradually, slowly

शप् 1st *conj.* *Parasm.* and *Ātm.* to curse, शप्त्वा *adv.* past part

शब्द *m.* voice, a word.

शम् *ind.* happiness, welfare

शरणार्थिन् *m. n. f.* one seeking refuge.

शरमण्डप *m. n.* a bowyer or shed made of arrows

शराव *m.* a kind of pot

शरीरिन् *m. n. f.* one having a body, *m.* a human being, a man

शर्वरीश *m.* (शर्वरी *f.* the night) the lord of the night, the moon.

शश *m.* a rabbit, a hare.

शशाङ्क *m.* the moon

शश्वत् *adv.* perpetually

शस् 1st *conj.* *Parasm.* with *वि.* to kill, to destroy.

शस्त्रविद्या शस्त्र and विद्या, art of knowledge of war

शस्त्रसंपात *m.* शस्त्र संपात *m.* falling on a stroke of a weapon

शस्त्रास्त्र *n.* weapons of all kinds

शाक *m.* vegetable

शाप *m.* a curse

शावक *m.* the young of beasts

शाम 2nd *conj.* *Parasm.* to govern, to regulate, to discipline

शाम 2nd *conj.* *Ātm.* with *आ,* to wish, to desire, to bless

शास्त्रप्रतिषेध *m.* शास्त्र *n.* scriptures, and प्रतिषेध *m.* prohibition) scriptural prohibition

शिशिन् *m.* a peacock.

शिरम *n.* the head.

शिरीष *n.* a kind of flower

शिलासंशान *m.* a collection of stones

शिव् 7th *conj.* *Parasm.* to dis-

tinguish; *with वि*, to particularise.

श्री 2nd conj. *Ātm.* to lie down, to sleep; *with अति*, to surpass.

शीत *m. n. f.* cold.

शीतत्राण *n.* protection from cold.

शीतल *m. n. f.* cool.

शील *n.* good disposition.

शुक्ति *f.* an oyster-shell.

शुचि *m. n. f.* pure.

शुन पुच्छ *m.* a proper name.

शुन शेष *m.* a proper name.

शुनोत्पल *m.* a proper name.

शुल्क *m. n.* the money given to the parents of a bride, originally as a purchase price.

शुश्रूषा *f.* service, attendance on.

शुष्मिण *m. n. f.* powerful.

शून्य *m. n. f.* vacant, empty.

शून्यमुखी *f.* having no liveliness on the face, pale-faced, of a dejected countenance.

शलिन *m.* a name of Śiva.

शङ्ख *n.* a horn.

श *with वि*, to fade (as pass).

शेष *m. n.* remainder, all others.

शैल्य *m.* name of a king.

शोकविकल *m. n. f.* overcome with sorrow.

श्याम *m. n. f.* dark green.

श्रम *m.* fatigue.

आ 2nd conj. *Parasm.* to cook.

आन्त *past part.* of श्रम, fatigued.

आवण *n.* the fifth month of the Hindu year.

अ 1st conj. *Parasma.* and *Ātm.* *with आ*, to cling to, to go to,

to resort to; *with सम्*, to resort to, to rest on, to depend upon.

श्री 9th conj. *Parasm.* and *Ātm.* to cook.

श्री *f.* wealth, goddess of wealth.

श्रीहरी *m.* the name of the god Vishnu.

श्रु (श) 5th conj. *Parasm.* to hear.

श्रुतिमनोहर *m. n. f.* (श्रुति *f.* ear and मनोहर *m. n. f.* charming) charming to the ear.

श्रेणि-णी *f.* a line.

श्रेमन् *m.* splendour.

श्रोत्र *n.* ear.

श्रोत्रद्वय *n.* a pair of ears.

श कार्य *n.* to-morrow's duty or

शन् *m.* a dog. [work.]

शस् 2nd conj. *Parasm.* to breathe, *with नि*, to respire; *with वि*, to believe, to confide, *with सम्* and *आ*, to calm one-self, to take courage.

शापद *m.* a beast of prey, a beast

स.

संख्यातीत *m. n. f.* (संख्या *f.* number, अतीत *m. n. f.* gone beyond) innumerable.

संगत *past part.* of गम् *with सम्*, united.

संग्राम *m.* a battle.

संजय *m.* proper name.

संतुष्ट *past part.* of तुष् *with सम्*, pleased, satisfied, gratified.

संदेह *m.* doubt.

संध्या *f.* twilight [at the morning and evening twilights and in the noon prayers are offered by Brāhmanas].

संनह *m.* armour.

संपर्क *m.* contact.

संपादन *n.* accomplishing.

संप्रदाय *m.* a custom, a traditional observance.

संभव *m.* possibility, probability, birth, source.

संभावित *past pass. part of caus.* of भ्र with सम thought of, thought possible.

संभ्रमविविध *m.* hospitality, bustle on account of the arrival of a guest.

संमोहन *n.* name of a miraculous weapon.

संयम *m.* restraint.

सैयमिन् *m.* a sage who has curbed his passions, an ascetic.

संवत्सर *m.* a year.

संवर्त *m.* the name of a priest.

संवर्तक *m.* a species of submarine fire.

संवास *m.* company, living together with.

संसर्गशुक्ति *f.* the abandoning of connection.

संसार *m.* world.

संसारसुख *n.* (संसार *m.* worldly existence, सुख *n.* happiness, enjoyment, enjoyment of a worldly existence.

संस्तुतिगर्ता *f.* (संस्तुति *f.* this world, worldly existence, गर्ता *f.* a pit) the pit of this world or worldly existence.

संस्मर्तव्य *m. n. f.* to be remembered.

सकल *m. n. f.* entire, whole, all.

सकाश *m.* nearness, proximity.

सक्रोध *m. n. f.* angry.

सावि *m.* a friend, a companion.

सङ्ग *m.* attachment to worldly things, contact.

सव्यवृत्त *n.* व्रत *n.* a vow) the vow of good or virtuous conduct.

सङ्ग 1st conj. Parasm. to cling, to adhere to, with वि and अति [व्यतिषङ्ग] to join together.

सङ्कति *f.* a meritorious deed, a good action.

सत्क्रिया *f.* hospitality.

सत्तम *m. n. f.* best.

सत्त्वगुण *m. n. f.* worthy of one's power or greatness.

सत्पुरुष *m.* a good man.

सत्र *n.* a ritual season, सत्र-भूमि *f.* the place of sacrifice.

सत्संगति *f.* company of the virtuous.

सद सीद 1st conj. Parasm. to sit, with आ. to approach, to come to, with प्र. to be gracious or pleased, with सम and आ. to obtain, to meet with, to find.

सद with प्र in the causal) to please, to propitiate.

सदसन् *m. n. f.* good and bad.

सदाचार *m.* (सद् *m. n. f.* good, and आचार *m.* conduct) good conduct, *m. n. f.* one whose conduct is good.

सद्यः *adv.* instantly, at present.

सनाथ *m. n. f.* occupied, filled with, protected.

सपत्नी *f.* a fellow-wife.

सभासद *m.* a member of an assembly or court.

समक्रिय *m. n. f.* (सम equal, and क्रिया doing) doing equally, evenhanded.

समन्तम् *adv.* round about.

समन्तात् *adv.* round about.

समन्त्रकम् *adv.* by mantras, i. e., by repeating mantras.

समस्त *m. n. f.* all.

समाकुल *m. n. f.* occupied with, full of

समाबध *m.* company, association.

समान *m. n. f.* equal.

समावेपित *past part. pass.* of the caus. of रुह् with सम् and आ, placed.

समिध *f.* small sticks of a sacred tree, such as *adumbara*, to be thrown into the sacrificial fire.

समीहित *m. n. f.* what is desired  
*n.* a desired object.

समुद्यम *m.* exertion

समुपाकृत *m. n. f.* grown, increased.

समुपाहृत (*past pass part. of रुह्* with सम्. उप, and आ) collected

सम्यक् *adv.* correctly, well

सम्यक् *m. n. f.* good

सम्राज *m.* a great king, an emperor.

सराणि जी *f.* path, disposition or arrangement of things.

सरमा *f.* name of the batch of gods.

सरस्वती *f.* name of a river.

सर्वतः *adv.* in every direction.

सर्वभूतानि *n. Nom. & Acc. Plur.* all existing things.

सर्वविद् *m. n. f.* one who knows everything.

सर्वस्व *n.* (सर्व all and स्व *n.*) all wealth or possession.

सर्वाभिप्रेतहेतु *m.* (अभिप्रेत *past part. pass.* of इ with अभि and प्र, desired, aimed at) the cause of [the attainment of] all desired objects.

सलिल *n.* water.

सवितृ *m.* the sun.

सविस्मय *m. n. f.* with wonder, wondering.

सशोक *m. n. f.* (स with, शोक *m.* sorrow) afflicted with sorrow

ससैनिक *m. n. f.* accompanied by soldiers.

ससज्ज *6th conj. Parasm.* to be or become ready.

सह् with उद्, to be able, to be adequate, to be up to, to feel equal to

सहस्र *n.* a thousand.

सहस्रधा *adv.* into a thousand parts

सहस्रश *adv.* by thousands.

सहाय *m.* a helper, a companion.

सहिष्ट *m. n. f.* mightiest

सांख्य *n.* name of a system of philosophy.

सानाहुक *m. n. f.* one wearing an armour.

साक्षान् *adv.* in the presence of, in sight of.

सागर *m.* the ocean.

सावित्र्य *n.* counselorship.

मात्यहव्य *m. n. f.* name of a priest.

माय 5th conj. *Parasm.* to accomplish.

माशरण *m. n. f.* ordinary.

साधु *adv.* well.

साधुवृत्त *m. n. f.* (साधु *m. n. f.* good, and वृत्त *n.* conduct) well-conducted.

सामान्य *m. n. f.* ordinary, common to one with others.

नामिधेनी *f.* a verse repeated at the time of kindling the sacred fire.

सायम् *ind.* in the evening.

मार *m.* power, pith.

मारमेय *m.* the son of Saramâ, a dog.

नार्थन् *ind.* with (used with the instrumental).

मार्वभौम *m. n. f.* universal (sovereign).

मावधान *m. n. f.* (म and अवधान *n.* attention) attentive.

मावित्री *f.* the holy mantra or verse of the Rigveda, generally called Gâyatri, and repeated by all Brâhmanas every day.

माश्चर्यचर्य *m. n. f.* *Brah. com.* of wonderful conduct.

साहाय्य *n.* friendship, help

साहित्य *n.* literature, composition

सिक्ता *f.* sand.

सिद्धि *f.* accomplishment.

सिष्य 1st conj. *Parasm.* to regulate, to turn out well or auspiciously.

सु 5th conj. *Parasm.* and *Âtm.* to extract Soma juice.

सु 1st conj. *Parasm.* and 2nd

conj. *Parasm.* with प्र, to produce.

सु (as *su* related to words) good, well.

सुषीव *m.* name of a monkey chieftain and ally of Rîma.

सत्यादिन *n.* the day on which Soma juice is drunk in the Soma sacrifice.

सुधाम्यन्दिन् *m. n. f.* (सुधा *f.* nectar) dropping nectar

सुभद्रा *f.* wife of Arjuna.

सुभिक्ष *n.* abundance of food.

सुगन्धि *m. n. f.* fragrant

सुरालय *n.* (सुर *m.* a god, आलय *m.* a place of abode) the abode of the gods, heaven.

सुवर्णशत *n.* (सुवर्ण *m.* a golden coin, and शत *n.* a hundred) a hundred coins of gold.

सुविनीत *m. n. f.* modest.

सुहृदयतम *m. n. f.* intimate, dearest.

सु 2nd conj. *Âtm.* to give birth to, with प्र, to produce.

सु 4th conj. *Âtm.* with प्र, to produce.

सु 6th conj. *Parasm.* to impel, to push forward

सुक्ति *f.* (सु good, उक्ति *f.* speech) good words or speech, correct exposition.

सूच 10th conj. to indicate.

सूत *m.* chariot-er.

सुनृत *m. n. f.* agreeable, pleasant.

सूर्यवंश *m.* the family of the sun, the solar race.

ह 1st conj. *Parasm.* to run.  
 ह (caus.) with निर्, to drive away; to expel.  
 हज्ज with सम्, to bring in contact with; २<sup>nd</sup> unite with; with उद्, to abandon.  
 सेनानिवेश *m.* the camp of an army.  
 सेन्द्र *m. n. f.* with India.  
 सेवन *n.* serving, resorting to, practising.  
 सेवा *f.* service.  
 सो 4th conj. *Parasm.* to bring to an end, to finish, to destroy; with परि and अव, to end in, to result in, with वि and अव, to determine, to resolve, to endeavour, to strive.  
 सोच्छ्वास *m. n. f.* saying breath.  
 सोपान *n.* stairs, steps.  
 सोमवंशविभूषण *m. n. f.* (सोम *m.* the moon) one who adorns the lunar race, an ornament of the lunar race (of kings).  
 सौम्य *m. n. f.* gentle.  
 सौयवसि *m.* son of Suyavas.  
 सौराज्य *n.* good government.  
 सौवर्ण *m. n. f.* golden.  
 स्वदत् *pres. part.* tumbling, tripping.  
 स्वलित *n.* a slip, a mistake.  
 स्तन् 1st conj. *Parasm.* to cry, to thunder. [nipple.  
 स्तन *m.* the female breast, the  
 स्तवक *m.* a bunch.  
 स्तम्भ 1st conj. *Ātm.* and 5th conj. *Parasm.* to become fixed or rigid, to become haughty.

स्तम्भ 9th conj. *Parasm.* to sto to become stiff or rigid, to become haughty.  
 स्तम्भ *m.* a post, a column.  
 स्तु 2nd conj. *Parasm.* and *Ātm.* to praise; with अभि, to praise  
 स्तु 5th conj. *Parasm.* and *Ātm.* to cover, to spread, to strew with सम्.  
 स्तु 9th conj. *Parasm.* and *Ātm.* to cover; with आ, to cover, to spread.  
 स्त्री *f.* woman, wife.  
 स्था with अव, to stay, to abide, with उप, to go to.  
 स्थावरजङ्गम *m. n. f.* (स्थावर *m. n. f.* immoveable and जङ्गम *m. n. f.* moveable) immoveable and moveable.  
 स्थित *past part.* of स्था, abiding, being, existing.  
 स्थूलकेश *m.* the name of a sage.  
 स्ना 2nd conj. *Parasm.* to bathe.  
 स्नायु *f.* a muscle.  
 स्निह् 4th conj. *Parasm.* to bear affection to.  
 क्षु 2nd conj. *Parasm.* to flow, to drop, to ooze.  
 क्षु *m. n.* summit.  
 स्पृहा *f.* wish, desire.  
 स्फुट् 6th conj. *Parasm.* to break, to split asunder.  
 स्फुटितातिमुक्त *n.* an opened *atimukta* flower.  
 स्मित *n.* smile.  
 स्मृ with वि, to forget; विस्मृत forgotten.  
 स्यन्दन *m.* a chariot.



- स्वकर्तव्य *n.* one's duty.  
 स्वजनवियोग *wp.* separation from  
 one's own men or relations.  
 स्वन *m.* noise, roar.  
 स्वप् 2nd conj. *Parasm.* to sleep.  
 स्वप्न *m.* a dream.  
 स्वप्नाय *denom.* *Ātm.* to be in a  
 dream, to speak in a dream.  
 स्वयंभू *m. n. f.* self-existent.  
 स्वयंवरकाल *m.* (स्वयंवर *m.* choice  
 of a husband, and काल *m.*  
 time) time of choosing a hus-  
 band.  
 स्वयम् *ind.* in person, of himself.  
 स्वर *m.* a sound.  
 स्वर्गकाम *m. n. f.* one longing  
 after heaven.  
 स्वहित *n.* one's own good.  
 स्वाति *f.* a lunar mansion, name  
 of a constellation.  
 स्वाद *m.* taste, tasting.  
 स्वादु *m. n. f.* sweet, palatable.  
 स्वामिन् *m.* owner.  
 स्वायत्त *m. n. f.* dependent on  
 oneself.  
 सृ 1st conj. *Parasm.* to sound.  
 स्वेद *m.* sweat, perspiration.  
 स्वेदलव *m.* a particle or drop of  
 perspiration.

## ह

- हान *expletive* used in narrations  
 हठान् *adv.* by violence.  
 हत *past part. pass.* of हन्, struck.  
 हन् 2nd conj. *Parasm.* to kill,  
 with अभि or आ. ० to strike, with  
 नि, to kill, to destroy, to ruin.

- हनुमत् *m.* name of a monkey  
 devotee of Rāma.  
 हन्त *ind. interj.* expressing won-  
 der or sorrow.  
 हन्तु *m. n. f.* a killer.  
 हय *m.* a horse.  
 हर *m.* the god Śiva.  
 हरिदत्त *m.* name of a Brāhmana  
 हरिद्राग *n.* name of a holy place  
 at the foot of the Himālayas.  
 हरिश्चन्द्र *m.* name of a king.  
 हस्य *n.* an offering.  
 हा 3rd conj. *Parasm.* to abandon.  
 हा 3rd conj. *Ātm.* to go, with  
 उद्, to go upwards, to ascend,  
 with सम्, to be sitting.  
 हारिद्र *m. n. f.* dyed yellow with  
 turmeric  
 हाम्य *n.* snuff, laughter.  
 हाम्यकार्य *n.* a ludicrous act.  
 हि 5th conj. *Parasm.* to go, with  
 प्र, to send  
 हिंस 1st & 7th conj. *Parasm.*  
 and 10th conj. to kill, to  
 destroy  
 हिंस्र *m. n. f.* murderous, carni-  
 vorous  
 हिमपान *m.* frost, snow, cold  
 weather.  
 हिमाचल *m.* the Himālayas  
 हिमयक *m.* name of a mouse.  
 हीन *m. n. f.* destitute of.  
 हीरकमणि *m.* a diamond  
 हु 3rd conj. *Parasm.* to sacrifice.  
 हु with उप and आ 1st conj.  
*Parasm.* and *Ātm.* to bring, to  
 take.  
 हृदयमर्मच्छिद् *m. n. f.* (हृदय *n.*

the heart, मर्मन् *m.* the vital parts, and छिद् to cut,) piercing the vital parts of the heart

हे *interj.* a vocative particle, O

हेतु *m.* a cause.

होतु *m.* a sacrificial priest whose

duty it is to repeat the mantras.

हु 2nd conj. *Atm.* to conceal

with अप or with नि.

ह्रस्व *m. n. f.* short.

ह्री. 3rd conj. *Parasm.* to blush to be ashamed.

## II.—GENERAL GLOSSARY OF ENGLISH WORDS

OCCURRING IN THE BOOK.

### A.

- Abode आम्पद *n.* आवास *m.*  
 Absurd अयुक्त *past part.* अनुप-  
 पन्न *past part.*  
 Accordingly तथा च तथा इत्थम्  
 Acquire अर्ज *1st conj.* Parasm  
 and *10th conj.* with उप  
 Act the traitor दुष्ट *10th conj*  
 Parasm.  
 Adjoining संनिहित *past part, pass.*  
 of था *with सम्* and नि  
 Afflicted आर्त *past part* अर्दित  
*past part pass.*  
 Agricultural purposes, for, कृषि  
 हेतोः, कृषिकर्मणे  
 Age अज *m.* name of a person  
 Alive जीवन्ती *f.* *pres part act*  
 of जीव, मजीवा. (*जीव m* life  
 and *म* for सह *and.* with.)  
 Advance संधि *m.* सन्धि *n.*  
 Aloud उच्चैः *and.*  
 Ancestral पितृपैतामह *and f.*  
 Angada अङ्गद *n.* a kind of in-  
 nament.  
 Angas अङ्गा *plur.* *s.* of a  
 people or of the country.  
 Aphorism सूत्र *n.*  
 Assistance साहाय्य *n.*  
 Astray उत्पथम् *and*  
 Â'svina आश्विन *m.* name of a  
 month.

Atimukta creeper अतिमुक्तता *f.*  
 Attracted विलोभित *past part*  
*pass* of the *caus* of लुभ् *and* वि  
 आ पश्य

### B.

- Babbling woman बभ्रवाहन *m.* *and*  
 Arjuna, the Pandava.  
 Bad Luck प्रतिकूल *m.* *n.* *f.*  
 Pathless old रणभूमि *f.*  
 Because यत् *and* हि *and.*  
 Bee श्रमर *m.*  
 Begonia अग्र *n.* आदि *m.*  
 Beard श्रद्धा *f.* विशाम *m.*  
 Bent नामित *past part, pass* of  
 the *caus* of नम् रामेण गतुषि  
 नामिते Rama having bent  
 the bow  
 Bhairava भृगु *m.* the name of a  
 Rishi.  
 Bid दिश *and f.* *with* आ.  
 Buttery 'sop', प्रमुक्तकण्ठम्, *used*  
*as an ad.*  
 Breeze आशिस *f.*  
 Blind अन्य *m.* *f.*  
 Blood शोणित *n.*  
 Bodily form तनु *f.* वपुस् *n.*  
 आकृति *f.*  
 Brith, maling ब्राह्मणराज *m.*  
 Br Shesha number ब्रह्महत्या *f.*  
 Branch शाखा *f.*  
 Breas' वक्षस् *n.*

Bright half शुक्लपक्ष *m.* of the lunar month.

Bring up वर्षय. *causal* off वृध्. with सम्, पोषणं or भरणं कृ.

Broad विशाल *m. n. f.*

Brute पशु *m.*

Build मा 3rd conj. *Ātm.* with निर्.

By hundreds शतश *ind.*

### C.

Cage पञ्जर *m.*

Call वक्तु *m.* [*ed.*

Call धा with अभि, अभिहित, call-

Calling अभिधान *pres. part.* of धा with अभि.

Canal कुन्या *f.*

Canto सर्ग *m.*

Capital राजधानी *f.*

Captured गृहीत *past part. pass.* of ग्रह्.

Carpet कुथ *m.*

Celestial damsel अम्बरम् *f.* सुराङ्गना *f.*

Chandraketu चन्द्रकेतु *m.* name of the son of Lakshmana, brother of Rāma.

Churning handle मन्थनदण्ड *m.* (मन्थन *n.* churning, and दण्ड *m.* a handle) मन्थान *m.*

Cobra फणिन् *m.* नाग *m.*

Column स्तम्भ *m.*

Commander चमूपति *m.* सेनापति *m.*

Commentator टीकाकार *m.* टीकाकृत् *m.*

Common साधारण *m. n. f.* सामान्य *m. n. f.*

Communicating (with the river) संगत *past part.* or संगच्छमान *pres part.*

Conceited अवलिम्ब *past part.*

Conclave समाज *m.* परिषद् *f.* सभा *f.*

Conduct properly सदाचारं प्रति-पद्, तदाचारेण वृत्.

Confined निर्यन्त्रित *past part. pass.* निबद्ध *past part. pass.*

Conqueror विजिगीषु *m.*

Constantly अनिशम् *adv.*

Construct मा with निर्.

Convince इ with प्रति *caus.*, प्रतीति कृ.

Cooking utensil स्थाली *f.*

Costly महाद्वै *m. n. f.*

Cotton तूल *m.* पिचु *m.*

Counsellor मन्त्रिन् *m.* धीसचिव *m.*

Cradle प्रेक्षा *f.*

Croak रद् 1st conj. *Parasm.* with आ.

Cruel वृशंस *m. n. f.*

Cry रु 2nd conj. *Parasm.* क्रन्द 1st conj. *Parasm.*

Curious विलक्षण *m. n. f.*

Cutting छेद *m.*

### D.

Dark इयाम *m. n. f.*

Death वय *m.*

Deceive धा with अति and सम्, लभ् with वि and प्र, वञ्च् 10th conj. *Ātm.*

Deposit न्यास *m.* निक्षेप *m.*

Deprive of ह् 1st conj. with अप.

Descendant वंश्य *m. n. f.* कुलज *m. n. f.*

Desire काङ्क्षा *f.* काम *m.*

Desperately प्रसङ्ग *ind. adv.* आत्म-निरपेक्षम् *adv.* साहसेन *instr.* used as an *adv.*

- Destroy **हिद्** 7th conj. with **उद्**,  
**सूद्** 10th conj. with **नि**, **उच्छे-**  
**त्तुम्** inf. निषदयितुम् inf.  
 Destroyed **ध्वस्त** past part. of  
**ध्वंस**, **उच्छिन्न** past part. pass.  
 of **हिद्** with **उद्**.  
 Destruction **ध्वंस** *m.*, **नाश** *m.*, **अव-**  
**साद** *m.*, [of **भिद्**.  
 Different **भिन्न** past part. pass.  
 Different (various) **विविध** *m. n. f.*  
 Difficulty **असौकर्य** *n.* कष्ट *n.*  
 Dighatamas दीर्घतमसः *m.* name  
 of a Rishi.  
 Discussion वादविवाद *m.*  
 Disease व्याधि *m.*  
 Dishonest gambling कपटपूत *n.*  
 (कपट *n.* fraud, and पूत *n.*  
 gambling).  
 Disturb नुद.  
 Doctor भिषज् *n.*, वैद्य *m.*  
 Dramatic play नाटक *n.*  
 Drive चूद 10th conj. *n. to pr.*  
 Duty धर्मः *m.*
- E**
- Earn अर्ज्ज 1st conj. Parasm.  
 Ease सौकर्य *n.*  
 Eastern पूर्व *m. n. f. pa. m.*, प्राच्य  
*m. n. f.*  
 Education विद्या *f.*, अध्ययन *n.*,  
 विनयन *n.* of good education  
 कृतविद्य *m. n. f.*, संस्कृतचिन्त *m.*  
*n. f.*, सुविनीत *m. n. f.*  
 End कार्य *n.*, फल *n.*, फलावाप्ते  
 dat. for the attainment of the  
 fruit or end.  
 End उदर्क *m.*, अवसान *n.*, परिणाम  
*m.*, उदर्क &c. in the end.  
 Enraged क्रुद्ध past part. of क्रुध्.

- Enumerated परिकीर्तित past part.  
 pass., परिगणित past part. pass.  
 Eternal शाश्वत *m. n. f.*  
 Every प्रति prep.  
 Every year प्रतिवृत्सरम् adv. ind.  
 Evil अनर्थ *m.*, पीडा *f.*, संकट *n.*  
 Excavate खन with, उद्, उत्खनि-  
 तुम् inf.  
 Except, कृते ind.  
 Existence भाव *m.*, अस्तित्व *n.*  
 Exploit पट्टाहम *m.*, अद्भुतचरित *n.*  
 Exterminate मूढ 10th conj. with  
**उद्**, उन्मूलयितुम् inf.  
 Extraordinary अद्भुत *m. n. f.*

## F.

- Faithfully भनया, निष्ठया  
 Family कुल *n.*  
 Fastened निगूढ past pass. part ;  
**धुरि** निगूढ  
 Fasting day उपवासदिन *n.* (उपवास  
 1st conj. and दिन *n. n. day*).  
 Father-in-law श्वशुर *m.*  
 Febrary मृग *n.*  
 Fellow कायुरुष *m.*  
 Field of battle रणभूमि *f.*  
 Fight, to, युदाय, युद्धे, योद्धुम्.  
 Fire वन्य 10th conj. Parasm.  
 Flame शिखा *f.*  
 Flow अय् 1st conj. Atm. with परा  
 changed to पला  
 Fleet of ships नौसाधन *n.*  
 Floor भूमि *f.*  
 Food अन्न *n.*  
 Fortress दुर्ग *m.*  
 Found उपलब्ध past part. pass.  
 समधिगत past part. pass.  
 Fragrant सुरभि *m. n. f.*  
 Fraudulent scheme कपटप्रबन्ध *m.*

Free मुक्त *past pass. part.* of मुच्.

मुक्ता *f.*; to be free मुच् *pass.*

Furniture गृहोपस्करं *m.*

G.

Gāndhī गांधी *m.* the name of a king.

Gamble दिव् 4th *conj.* दीव्यति  
3rd *pers. sing. pres.*

Gate द्वार *n.*

Gently मन्दम् *adv.*

Ghost प्रेत *m.* वेताल *m.* पिशाच *m.*

Go round प्रदक्षिणीकृ. [*m. n. f.*]

Good समीचीन *m. n. f.* निपुण

Gourd कम्पण्डल *m.*

Grain धान्य *n.*

Greed लोभ *m.*

Guardian of a quarter दिक्पाल *m.*

H

Harmless अनपकारिन् *n. n. f.*

Harsh परुष *m. n. f.* words पर-  
वाक्षर *m. n. f.*

Haste, *m.* मसंभ्रमम् *adv.*

Haughty उद्धत *past part.*

Held (as a meeting) मिलित *past part.*

Helpless अनाथ *m. n. f.*

Hemāṅgada हेमाङ्गद *m.* the name of a king.

Hermit वानप्रस्थ *m.* यति *m.*

High उच्च *m. n. f.*

How many times कतिकृत्वः *and*

I

Ikshvākus, the, इक्ष्वाकु *m.* (used in the plural) name of the line of kings to which Rāma belonged.

Ill रुग्ण *m. n. f.*

Immortal अमृत *past part.* of मृ  
with अ, अमर *m. n. f.*

Importance गुरुत्व *n.* महत्त्व *n.*  
a matter of importance गुरु-  
कार्य *n.*

In prison कारागृहे निक्षिप्.

In person स्वयम् *ind.*

Indiscretion व्यभिचार *m.*

Indrajit इन्द्रजित् *m.* the son of Rāvana.

Inexpressible अनिर्वचनीय *m. n. f.*

अनिर्वर्णनीय *m. n. f.* किम् *m. n. f.* with अपि added.

Ingratitude कृतघ्नता *f.*

Inhuman मानवानर्ह *m. n. f.* निरनु-  
क्रोशं कर्म.

Instinct उत्तेजित *past part. pass.*  
उदीक्षित *past part. pass.*

Instructor अध्यापक *m. n. f.*

Invade हु 1st *conj.* Parasm. with  
अभि.

Invisible अदृश्य *... n. f.*

J.

Jamadagni जमदग्नि *m.* name of a Rishi.

Jarāśamḍha जरासंध *m.* name of a king of Magadha.

Juice रस *m.*

Justly धर्मेण, न्यायेन.

K.

Kaikeyi कैकेयी *f.* name of one of the wives of Daśaratha.

Kaliṅgas कलिङ्गाः *plur.* name of a people or of their country.

Kārtavīrya कार्तवीर्य *m.* the name of a king killed by Parasu-rāma.

Kausalya कौसल्या *f.* name of one of the wives of Das'aratha.

Keep contented, to, रञ्ज् *caus.* with अनु.

Keeping contented अनुरञ्जन *m.* (as applied to the subjects of a king).

Kick लता *f.* लतया प्रहरति gives a kick.

Killed हत *past part. pass.*

Kinsman शति *m.* वन्धु *m.*

Krauncha क्रीञ्च. *m.* a species of birds.

Krishna, sister of, कृष्णा *f.*

Kumārasambhava कुमारसंभव *m.* name of a poem by Kālidāsa.

## L

Last चरम *m. n. f.*

Last night गता रात्रि *f.*

Law धर्मशास्त्र *n.*

Lazy अलस *m. n. f.* तन्द्रित *m. n. f.*

Length आयाम *m.*

Line व्यूह *m.* column of an army

Little लघु *m. n. f.*

Locust शलभ *m.*

Lord नाथ *m.*

Lore विद्या *f.*

Lost नष्ट *past part.*

Love, to स्निह् *1th cong. I aasm.* he is loved तस्मिन्निश्चयति.

Love अनुराग *m.*

## M.

Magadha मगधा *m.* (used in the plur.) name of a country or its people.

Mahābhārata महाभारत *n.* name of an epic poem celebrating the quarrels and wars be-

tween the sons of Pāṇḍu and Dhṛitaraśhṭra.

Mallendra महेन्द्र *m.* name of a mountain and the adjacent country.

March against गम् *with अभि.*

Market पण्यवीथिका *f.* भाषण *m.*

Mathura मथुरा *f.* name of a place.

Mauṛya मौर्य *m.* name of a dynasty, an individual of it.

Means उपाय *m.* अभ्युपाय *m.*

Medicinal drug औषधि *f.*

Medicine औषध *n.* औषधि *f.* medicinal herb, *genus*, a herb.

Medicine (as a science) वैद्यक *n.* आयुर्वेद *m.*

Might प्रभार *m.*

Miser कर्ष *m.*

Mort आर्द्र *m. n.*

Moment क्षण *m.*

More mournful दुःखतर *m. n. f.*

Moth पतङ्ग *m.*

Movement व्यापार *m.*

## N

Naka नकु *m. n. f.*

Nala नल *m.* name of a king.

Namoi नाम *ind.* नात्रा *instr. sing.* of नामन्.

Nature निमग्न *m.*

Necklace हार *m.*

Net जाल *n.*

Never न कदा *ind.* नैव *ind.* न कश्चित् *ind.*

Nishala निषाद *m.* name of a wild tribe or an individual of it.

Now-a-days संप्रति *adv. ind.*

Number संख्या *f.*

## O.

Object प्रयोक्षन *n.* उद्देश *m.* [ ज्ञान्.

Occasionally कालेकाले, प्रसङ्गव-

Ocean अर्णव *m.*Office अधिकार *m.*Officer of the king राजपुरुष *m.*Originally अग्रे *loc. sing.* of अग्र, आदौ *loc. sing.* of आदि.Overcome अभिभूत *past part.* *pass.* of भु *with* अभि, पर्याकुल *m. n. f.* आकुल *m. n. f.*Own स्वीय *m. n. f.*

## P.

Paid back प्रत्यर्पित *past part.* *pass.* of the caus. of कृ *with* प्रतिPainful व्यथाकर *m. n. f.* पीडाकर *m. n. f.*Pale पाण्डु *m. n. f.* विवर्ण *m. n. f.*Panchal पाञ्चाली *loc. plur.* of the country of the PanchalaPaper पत्रक *n.*Paramatapa परमतप *m.* name of a king.Patriarch पर्णाद *m. n. f.* father name.Parvan पर्वन् *n.* a section in a canto.Passion मनोभर्म *m.* इन्द्रियवृत्ति *n.* इन्द्रिय *n.*Pātāla पाताल *n.* the nether region.Pataliputra पाटलिपुत्र *n.* name of a city in Magadha.Person शरीर *n.* देह *m.*Philosopher तत्त्वविद् *m.*Piety भक्ति *f.* देवनिष्ठा *f.*Pilgrimage यात्रा *f.*Pity दया *f.* : दयार्द्र *m. n. f.* mel-  
ted with pity.Place of refuge आश्रयस्थान *n.*Plunder लोप्य *n.* लुण्ठन *n.*Politics नीतिशास्त्र *n.*Post पद *n.*Poverty दारिद्र्य *n.* दुर्गति *f.*Powder क्षौद्र *m.* चूर्ण *n.*Power प्रभाव *m.*Prasrayana प्रसवण *m.* name of a mountain.Prepared उद्यत *past part.* of यम *with* उद्.Presence, in one's, समक्षम् *adv.* प्रत्यक्षम् *adv.*Pressing ag. against each other पर-  
स्परसंघर्ष *n.*Principle मूल *n.* नय *n.*Proper युक्त *past part.* of उच्यते *m. n. f.* उचित *m. n. f.*Property रिकथ *n.* वित्त *n.*Proud उन्मिक्त *past part.* उत्ते-  
जिनी *f.*Prowess प्रताप *m.* पराक्रम *m.*Prudent दूरदर्शिन *m. n. f.* चतुर *m. n. f.*Punishment दण्ड *m.*Purāṇa पुराण *n.* name of a class of works containing legendary accounts of many things and of a religious and ritualistic character.Pure विग्रहशील *m. n. f.*Purpose प्रयोजन *n.* कार्य *n.*Pushed at दूरोत्सारिण, उत्सारिण *past part.* *pass.* of the caus. of ध्व *with* उद्.



Q

Quarter (चतुर्थी भाग), (of the day or night) याम *m.*

R

Raghuvams'a रघुवंश *m.* name of a poem by Kālidāsa

Raging प्रवह *m. n. f.* बलीयस *m. n. f.*

Rains वर्षा *plur.*

Raise नम *caus. with उद्*

Rājagriha राजग्रह *n.* name of a city in Magadha

Read पठ 1st *conj. Part. m.*

Recovery प्रत्यागम *m.*

Refulgent देशीयमान *pres. part.*  
विभ्राजमान *pres. part.*

Region between अन्तर *n.* अन्त  
राल *n.*

Relation बन्धु *m.* बन्धुजन *m.*  
ज्ञानि *m.*

Released मुक्त *part. part. pres. of*  
मुच. ..

Religious austerity तपामि *plur.*

Religious book धर्मग्रन्थ *m.*

Remainage पुनरुद्गाह *m.*

Renuka रेणुका *f.* wife of Janaka  
dāgini and mother of Parāśu-  
rāma

Repeat पठ 1st *conj. part. m.*

Reprove भर्त्स 10th *conj. Atm.*  
with निर. दिश 6th *conj. with*  
प्रति and आ.

Reputed अभिमत *past part. pass.*  
प्रसिद्ध *past part. कर्तृत्वे*  
नाभिमतौ reputed as authors  
(two)

Respectable विशिष्ट *m. n. f.* of a

respectable family अभिजनवत्  
*m. n. f.* कुटीन *m. n. f.*

Responsibility of governing  
राज्यधुरा *f.*

Restore दा *verb. प्रति.*

Return ह्रन् 1st *conj. Atm. verb. नि.*

Revive जीव *with पुनर.*

Rchika ऋचीक *m.* name of a  
Rishi. [Veda.

Rigveda ऋग्वेद *m.* name of a  
Kingleader प्रधानराजशेहिन *m.*

Rock शैल्य *den. n.* आन्शैल्य *den. n.*

Root छदिम् *n.* पटल *n.*

Root मूल *n.*

Rudeness अविनय *m.*

Rukmini रुक्मिणी *f.* wife of  
Krishna.

Rumang विरुण *n.*

Ruthless निर्वृण *m. n. f.*

S

Sagara सगर *m.* name of a king.

Saketa साकेत *n.* name of a town.

Samaveda सामवेद *m.* name of a  
Veda

Samdhyā salutation संध्यावन्दन *n.*

Sam शमी *f.* a kind of tree.

Sarayu सरयु *f.* a river near  
Ayodhyā.

Satyabhāmā सत्यभामा *f.* name of  
one of the wives of Krishna.

Saukhatana सौघन *m.* name  
of a king

Saying वचन *n.* उक्ति *f.*

Silence *part.* स्वाभिमान *m.*

Sense अर्थ *m.*

Sign चिह्न *n.*

Simple ऋजु *m. n. f.* आर्जवयुक्त  
*m. n. f.* सरल *m. n. f.*

Simply केवलम् *adv.*

Sinful पाप *a. n. f.*

Skilful चतुर *m. a. f.* कृशत् *mf. a. f.*

Slavery दास्य *a.*

Smite कृ. 10th *conj.* with अप or नि, पीड 10th *conj.*

Snatched away अश्विप्त *past part.*  
*pass.* of क्षिप with अ.

Sometimes कदाचित्

Sought प्रार्थित *past part pass.* of अर्थ with प्र.

Spirit मन्त्र *n.*

Spiritual adviser उपाध्याय *m.*  
पुण्डित *m.*

Spray कण *m.* सीकर *m.*

Stay स्था, stayed स्थित *past part.*

Stem बन्धन *n.*

Stream स्रोतम् *n.*

Street गच्छ *f.*

Subject विषय *m.*

Subtle principle तन्मात्र *n.*

Suddenly सहसा *adv.*

Sudeva सुदेव *m. a.* proper name

Supreme power साम्राज्य *n.* पार-  
मेष्ठ्य *n.*

Surveyor भूमापक *m.*

Syapana श्यापर्ण *m.* an indivi-  
dual of the श्यापर्ण family,  
which was a family of priests

System विधि *m.* पद्धति *f.*

### T.

Taken, having, गृहीत्वा, *accusative*  
of ग्रह.

Tāli ताली *f.* a kind of palm tree.

Taunt उपालम्भ *m.*

Tenantless निर्जन *m. n. f.*

Territory विषय *m.*

Thick स्थूल *m. n. f.* विपुल *m. n. f.*

Thought संकल्प *mf.* बुद्धि *f.*

Thoughtlessly, *adv.* रभसात्,  
मोहान्.

Touching लग्न *m. n. f.*

Towards प्रति (governing an ac-  
cusative) अभि-*prep.*

Trayer वणिज् *n.*

Trammel बन्धन *n.* निगड *m. n.*

Traverse क्रम् 1st and 4th *conj.*  
Parasm. with आ.

True God, true सत्यम्बरूप *m. n.*  
*f.*, God परमात्मन् *m.*

Truth कृत *n.*

### U

Untouchable अगाध *m. n. f.*

Unto giving अमर्षण *m. n. f.*

Undeveloped निर्मुक्त *m. n. f.*

Unguarded अरक्षित *past part.*  
*pass.*

Uninterruptedly अविनतम् *adv.*

Usually प्रायेण *nd. adv.* प्राय  
*ind. adv.*

### V.

Vāṇasavati वारणावती *f.* name  
of a place.

Very भृशम् *adv.*

Vidara विदुर *a.* a proper name.

Violent प्रचण्ड *a. n. f.*

Vijāta विजट *a.* name of a king.

Visit आगमन *n.* आगम *m.*

Viśramaṇaदि विश्रामप्रासाद *m.*

Vindra वृत्र an enemy of Indra.

### W.

Waist मध्य *n.*

Wait ईध् 1st *conj.* आत् with  
अप.

Watch, to. निरूपयितुम् *mf.* of  
रूप 10th *conj.*, with नि.

Well-behaved सुचरित <i>m. n. f.</i>	Work परिश्रमं कृ 8th conj.
Well-disposed विग्ध <i>past part.</i>	<i>Parasm. and Atm.</i>
What sort of कीदृश <i>m. n. f.</i>	Y.
Whenever यदा यदा-तदा तदा	Yajñadatta यज्ञदत्त <i>m.</i> a proper name.
Whirlwind चक्रवात <i>m.</i> झञ्झावान् <i>m.</i>	[Veda.]
Wicked (persons) शूद्र <i>m.</i> खल <i>m.</i>	Yajurveda यजुर्वेद <i>m.</i> name of a
दुर्गात्मन् <i>m.</i>	Yavan यवन <i>m.</i> a foreigner, a
Wing पक्ष <i>m.</i>	Mahomedan, a Greek (in an-
Without wealth धनहीन <i>m. n. f.</i>	cient times)
Women of Vija वजाह्वना <i>f.</i>	Yet अद्यापि <i>adv.</i>
<i>nom. plur.</i>	Youngest कनिष्ठ <i>m. n. f.</i>
Word वच. वचन	Your 'तु'

समाप्तोऽयं ग्रन्थः ।

शुभं भूयादध्येतुरध्यापकस्य च ।



## ERRATA.



- Page 10, left hand column, l. 10 *for हय read हय.*
- Page 16, right hand column l. 9 *for ह read ह.*
- Page 32 l. 4 *for दृणीतति read दृणीतेति.*
- Page 48, right hand column l. 9 *for sun read son.*
- Page 54 l. 5 *for चष्ट read चष्टे.*
- l. 20 *for शत्रं read शत्रं.*
- Page 55, l. 4 *for नाय read नायं.*
- Page 82, l. 4 from bottom *for नक्त read नक्त.*
- Page 86 l. 6 from bottom *for विव्याय read विव्याय.*
- Page 109 l. 11 from bottom *for लोक read लोके*
- Page 110 l. 4, *for तम्तातो read ताम्ततो*
- Page 156, l. 7 from bottom, *for वेष्ट read वेष्ट.*
- Page 221 left hand column l. 5 *for drave read brave*
- Page 228, right hand column, l. 5, *for throat read treat.*
- Page 288, left hand column, l. 18 *for attendant read a  
tendant.*